



INSPIRE

THE TSUNAMI OF CHANGE

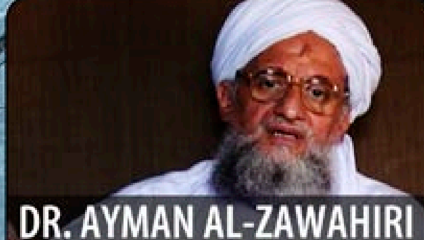
The unfolding revolution has brought with it a wave of change. Shaykh Anwar explains.

Special: Interview with Shaykh Abu Hurairah | Zawahiri: The short & long-term plans after protests

THE REVOLUTION

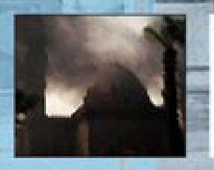
COVER STORY

IN THIS SECTION









INSPIRE

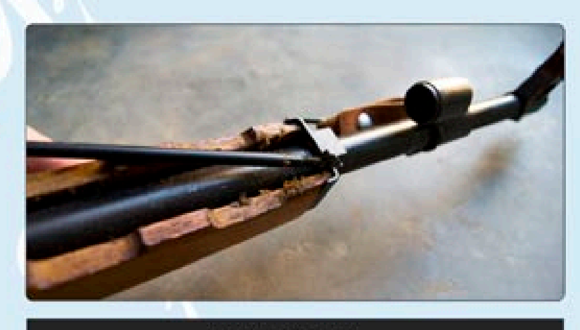
« ...And Inspire the Believers »

CONT.



OTHER

OPEN SOURCE JIHAD



ABU SALIH

Training with the AK [2]

Continuing the series on how to train with the Kalashnikov, Abu Salih now displays how to open the weapon for cleaning.

24

EXCLUSIVES

EXCLUSIVE INTERVIEW 26

An Interview with Shaykh Abu Hurairah



AQAP MILITARY REPORT

60

PROTEST FOCUS

SPRING 2011



The cover of this issue is about the Tsunami of change that is sweeping the Arab world. With the removal of the despots, the ummah will speak its voice, and when it does, it will chant: **Here we start and in al-Aqsa we'll meet.**

The biggest barrier between the mujahidin and freeing al-Aqsa were the tyrant rulers. Now that the friends of America and Israel are being mopped out one after the other, our aspirations are great that the path between us and al-Aqsa is clearing up.

There could be no freeing of Palestine with the presence of the likes of King Abdullah to the East, Hosni Mubarak to the West and al-Saud to the South. Now that Hosni is gone, we heard the Imam of the Friday prayers praying: "O Allah we ask you to allow us to meet in al-Aqsa," and the millions in Tahrir square roared with one voice: *Âmîn*.

The issue of Palestine is central to the Muslim ummah and now that the masses have spoken, there is no doubt that it will be back to the forefront.

The friends of the West are leaving, the issue of Palestine will be back on the table, the preaching of jihad for the defense of the Muslim ummah will be heard publicly in societies that have freed themselves from the tyrants, and we pray that the heavy handed security measures imposed by the despots to keep America and its allies safe and keep their populations terrorized will be over.

The West has publicly stated its support for the revolution of the masses. But do they really mean it? Or is it because they do not realize the reality of what is happening? Or is it just because they feel that they must join the bandwagon?

The West also believes that the revolts are bad for al Qaeda. This is not the case. Why would the freedoms being granted to the people be bad for al Qaeda? If freedom is so bad for al Qaeda, how come the West has been practicing a restriction on the freedoms of expression when it comes to the message of the mujahidin? Why does the West ban the spread of books and talks of the al Qaeda leadership and in some countries consider it to be a crime to be in possession of such material? Why did the U.S. request from a site such as YouTube to take off lectures by Shaykh Anwar al-Awlaki?

Another line that is being pushed by Western leaders is that because the protests in Egypt and Tunisia were peaceful, they proved al Qaeda – which calls for armed struggle – to be wrong. That is another fallacy. Al Qaeda is not against regime changes through protests but it is against the idea that the change should be only through peaceful means to the exclusion of the use of force. In fact Shaykh Ayman al-Zawahiri spoke in support of the protests that swept Egypt back in 2007 and he alluded to the fact that even if the protests were peaceful, the people need to prepare themselves militarily. The accuracy of this view is proven by the turn of events in Libya. If the protesters in Libya did not have the flexibility to use force when needed, the uprising would have been crushed.

It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the mujahidin and bad for the imperialists of the West and their henchmen in the Muslim world.

We are very optimistic and have great expectations of what is to come.

Yahya Ibrahim

News Flash

After Ben Ali and Mubarak fell, the tawaghit around the Muslim world started to finally give back some of the ummah's wealth that they were hoarding. Fortunately, the protests have not calmed down and many tyrants are feeling the heat of leaving office such as in Libya, Jordan, Yemen and elsewhere. The war in Libya is a people's war against the tyranny of Gadhafi.

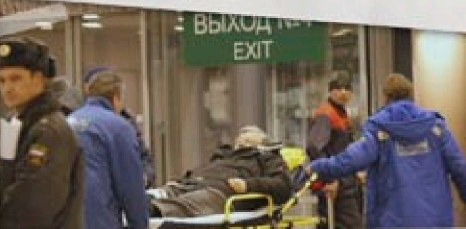
A 21-year old courageous Kosovan mujahid opened fire on two American servicemen in a bus at an airport in Frankfurt, Germany, killing them. Two other servicemen were injured. The servicemen were heading to a military base. It was said that he was inspired by the internet works of the mujahidin. President Obama was saddened and outraged by the attack, praise be to Allah.

Raymond A. Davis, the CIA Officer that killed 2 Pakistani's, is a story that exposed famous U.S. media outlets as propaganda pawns rather than honest journalists.

In Jordan, the Salafi Jihadi brothers and sisters showed up in large numbers protesting against the government. They called for the establishment of shari'ah and the freeing of prisoners. It is thought to be that they are the students and friends of Shaykh Abu Muhammad al-Maqdisi, may Allah free him.

In Somalia, the Shabab al-Mujahideen movement fed over 9,000 Somalian families. If we were to assume that there are 4 people in every family, this means they have fed nearly 36,000 people. Among the many things in the shari'ah, they have established the annual zakat which has quickly proven to be successful. We ask Allah to grant them success.

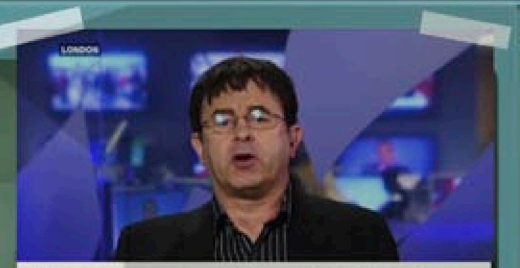
In Lawdar, Abyan, an American drone was shot down. The most surprising thing was that it wasn't shot down by the mujahidin, but by the local people. It is a testimony that the people are on the side of the mujahidin and too, want to get rid of the American hegemony that is hovering over their country.



A Moscow airport blast kills 35 and injures 130. It was done by a martyrdom bomber at the arrival hall. The Islamic Emirate of the Caucasus has been stepping up their attacks outside of Chechnya.

HEAR THE WORLD

A Collection of Quotes from Friend & Foe



This is a very exciting rebirth that is happening - which is not anti-Western. It will become anti-Western again if the West's hand is seen to be meddling and there are already indications of that. Look at the British having sent an SAS Team and Mi6 Agents into Libya. [...] It's a kind of indication that the West can't keep its fingers out of Middle Eastern politics. [Phil Rees, Terrorism Expert]

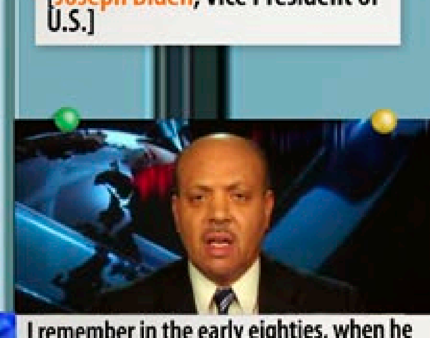


What is this [Afghan] constitution compared to the word of Allah? The constitution is made by corrupt men with influence from the West. [Taliban judge]



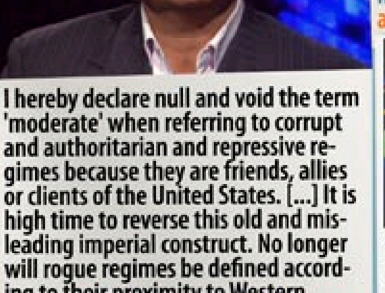
Now people in the Middle East are suffering from Western hypocrisy; always they are talking about Democracy and supporting dictatorships at the same time. Corrupt dictatorships. Now, I believe, the interest of the West - because of this choice - is in danger. The war against terrorism could be in shatters, the peace process between the Israeli's and Arabs could be finished and also the younger generation could take over, new regimes could take over. So the choice of the West is to either choose the people or to still support the old regimes which is corrupt and dismantling. [Abdel Bari Atwan]

Mubarak has been an ally of ours in a number of things... I would not refer to him as a dictator. [Joseph Biden, Vice President of U.S.]

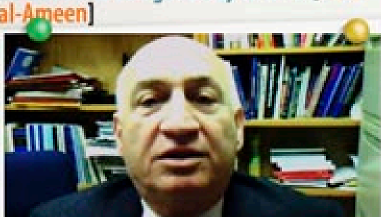


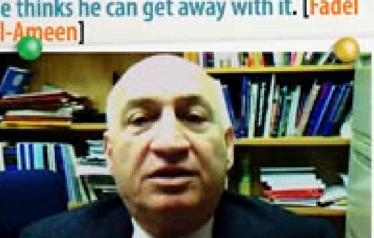
I remember in the early eighties, when he [Gadhafi] was involved in Chad, and he was asked by some ABC Reporters - I remember - about the Libyan involvement, the forces of Libya in Chad, and they showed him some satellite photo and he said, "Picture from the sky?! Who believes pictures from the sky?!" The guy can deny anything and he thinks he can get away with it. [Fadel al-Ameen]

The best thing that Israel can do to make sure that its neighbors are friendly is that it should stop being aggressive against the Palestinians and stop occupying and colonizing and settling in Arab land and starving the people in Gaza. I mean this is really a two-way process: Israeli actions breed Arab reactions, Arab reactions breed Israeli reactions. [...] The Israeli's should just relax and stop telling us that our rights are dependent on their security first and foremost. [...] This is racism and we've had enough of it. [Rami Khouri, Editor-at-large, The Daily Star]



I hereby declare null and void the term 'moderate' when referring to corrupt and authoritarian and repressive regimes because they are friends, allies or clients of the United States. [...] It is high time to reverse this old and misleading imperial construct. No longer will rogue regimes be defined according to their proximity to Western powers rather Washington and other influentials will be called extremists if they continue to support oppressive clients. [Marwan Bishara, al-Jazeera's host on EMPIRE]



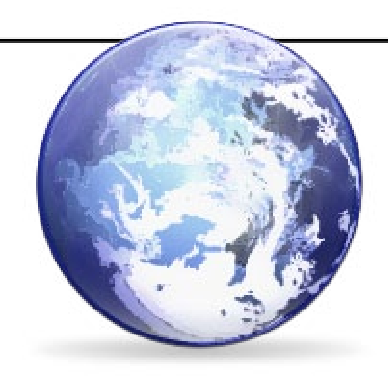


The Arab world is going through an earthquake around a historical event. The Arabs have been occupied since 12th century by the Mongols, the Persian, the Ottoman, and the British and now even Americans. I think their dignity has been stepped upon. They lack freedom and most importantly their government is being corrupt and they have stolen the wealth of the country for [a] very, very few. So redistributing a small amount of money, like we call it crumbs to the populace, I don't think it's going to work. [Adil Shamoo, Inst for Foreign Policy Studies]



INSPIRE REACTIONS

government & media responses



"They're not looking to outdo the readership of the Economist or Time magazine. They only need to inspire one or two people to blow something up in the right place and they'll make back their start-up costs."

The magazine has a "cool" feel to it. There are nods to the US counterculture and the progressive Left social and environmental movement, pieces that look like Madison Avenue consumer capitalist advertisements for jihad, a Web 2.0 feel, use of hacker leetspeak. All this makes jihad seem cool like the 60's counterculture, the Social Forum, Greenpeace, the latest cool sneakers or iPod player, wealthy computer nerd-programmer types in Silicon Valley and the hacker underground culture. It's designed to appeal to hip young English speakers.

[Robert Lindsay]

"It's like the Vanity Fair of jihadi publications," said Bruce Hoffman, director of security studies at Georgetown University. "It's glossy and snarky, and is designed to appeal to Generation Z."

"It's Madison Avenue, terrorist style," agreed Yonah Alexander, terrorism specialist at the nonpartisan Potomac Institute for Policy Studies in Arlington, Va. "It's much more sophisticated than what we've seen before."

The target audience, experts say, appears to be disaffected Muslims in the English-speaking world. The message: Embrace the mythology of martyrdom and take up arms against the infidel West.

"They're not looking to outdo the readership of the Economist or Time magazine," said Bruce Riedel, a former senior CIA officer now at the nonpartisan Saban Center for Middle East Policy in the Brookings Institution. "They only need to inspire one or two people to blow something up in the right place and they'll make back their start-up costs."

After Inspire first appeared in July, the FBI and the Department of Homeland Security's intelligence and analysis office warned in a report that it "could appeal to certain Western individuals and could inspire them to conduct attacks in the United States in the future."

[Los Angeles Times]

The magazine includes a to-do list telling readers to "buy handguns," "make bomb [sic] in mom's kitchen," "blow up Times Square," and "pull off [a] Mumbai [attack] near while House till martyrdom." It also provides practical instructions on how to make explosives and shoot guns. An article entitled "Open Source Jihad," which has appeared in different variations in past editions of Inspire, provides step-by-step instructions on how to destroy buildings with chemical and mechanical explosions and how to use an automatic weapon to carry out an attack.

[Energy Publisher]

Former CIA analyst and counterterrorism expert Bruce Riedel, a Brookings Institution senior fellow and Daily Beast contributor, said the appearance of Inspire is an ominous development in al Qaeda's ambitious effort to cause mayhem in Western democracies.

"I think it shows several things," Riedel, who had spent the last day burning up the phone lines to colleagues in the intelligence community, told me. "First, the audience here is clearly the aspiring jihadist in the United States, the United Kingdom, and Australia who is not really fluent in Arabic or Dari but who wants to know more about jihad—and this is a way of getting it out to that audience and radicalizing it and inspiring future Fort Hood murders and future Times Square bombers who are already living in the United States…The trend we've seen in the last year and a half is less global terrorism and much more homegrown domestic terrorism within Muslim communities."

Riedel said that despite a sophisticated and sustained program by the National Security Agency's smartest technical people "to knock jihadist websites off the Internet," al Qaeda's operatives are equally brilliant, resourceful, and resilient.

"It's really a war on the Internet," Riedel told me.

As for Inspire, "the advertising is very effective… and the production values are high," Riedel said. Rather than a traditional magazine on slick paper, "it will exist electronically," he predicted. "And it's not looking for some subscription base of millions. It's looking to trigger one or two individuals who can actually conduct some act of violence. From the standpoint of al Qaeda, it's not intended to be a bestseller. They're just looking for one guy who will be inspired by this to bomb Times Square, and this time maybe he will put together the bomb correctly."

[The Daily Beast]

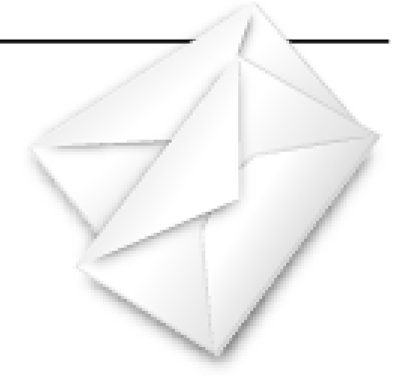
"Part of the push is to use English to shame people into taking action: 'You fat American, can't you get up off the sofa and do something to help your Muslim brothers?'" said an NYPD officer who has been tracking extremism on the Internet for eight years.

[Morrison World News]

INSPIRE RESPONSES



responding to inquiries



E-MAILED QUESTION:

As-Salâm 'Alaykum. I would be much obliged to receive a few minutes of your time as you respond to a few questions/comments that I have for your media, movement, and ideological stance. I am a student studying your cause and am trying to understand your point of view. Please understand that I disagree with your use of sensational mass media publication, and the actions of the group you support- Al Qaeda; however, I hope that your respect for my curiosity and zeal to learn will allow you to thoughtfully respond to my inquiries. I have three major questions and points of interest that I hope you would consider and reply with a coherent response which fairly represents the entirety of your organization:

1) Does your news agency have internal conflict in balancing your need for sensational reports and the integrity all reporters strive for in reporting the truth to the people? In other words, what is it that forces you to distort the news and the views of the West? Is it that you believe what you are reporting is truth? Or has your hatred for the West potentially clouded your judgement in reporting? For example, your latest issue of Inspire condemns the lies within the American media, however, you too confuse your reporting in writing that "Obama is deceiving in claiming that his war is a war against al Qaeda rather than Islam." This is a lie from your own end. America has seven million Muslims who live in peace here with no conflict with the government or public.

2) Would you agree that there are contradictions not only within your office and agency but within the very characteristics of your organization? You play our video games, watch our movies, enjoy our entertainment, use the Wests' form of communication (your well done magazine), and allow our culture to infiltrate yours through these means. Is this not a contradiction? Eradicating our military presence from the Middle East is one thing, but cleansing our influence in your lives is another; how do you compensate for this?

3) In terms of your personal ideology, how do you account for the fact that your legitimacy within the Islamic community is not only called into question but nearly non-existent. Most Muslims condemn the actions that you commit, *Alĥamdulillâh*. I understand your *takfîri* ideology but what gives you the right to judge the rest, even Muslims? It seems to me that you enjoy the power of playing God and determining who is good and evil. Nowhere in the Koran does it give authority to man to judge and determine the life of a man.

Lastly, I hope to establish contact from your end more for further questions that I may have. I have studied your organization for years out of books, but I look forward to hearing from you-- the source.

I look forward to your response.

Imran Khan

E-MAILED RESPONSE

Dear Imran, Wa 'Alaykum as-Salâm.

We appreciate you taking your time out to write your questions to us. If you have any further questions, please ask. It's better to talk to the source than to rely on what others say.

1) If we understood your question correctly, you asked us why are we spreading lies, especially about Obama being against Islam when the Muslim population in his country is evidence that he isn't since there are no major conflicts of any sort between the American Muslim community and the status quo?

Firstly, news is something which specifically deals with events like politics, economics and such. For us to say that Obama is waging war against Islam, this doesn't fall under the news category; it is our worldview, which is actually shared by millions of Muslims across the globe who are not associated with al Qaeda or any jihadi groups. There's a difference between what a person believes in, and what they report as news. So in our reports - which are actually limited to local events here in Yemen (which are released via our Arabic internet statements) - we mention what occurs in the operation(s) or local event. As for our beliefs, you will find it in nearly every page of our Inspire Magazine.

As for the claim that millions of Muslims live in America and that therefore Obama is not waging a war against Islam, we fail to see the

connection. If you're implying that since Muslims in America are living peacefully and are not being mass slaughtered by Obama, then we say to you: Obama doesn't have to kill all the Muslims in America or even a single one for you to say that he's against Islam. Rather, Obama can say things like, "the terrorists want shari'ah law," "they want a global caliphate," "they don't practice the true Islam; they are not Muslims," and so on, and that would by default put him at war with Islam because he wants a type of Islam that Allah didn't choose for us to follow. He wants an Islam empty of jihad, shari'ah, *walâ' wal barâ'*, *khilâfah*, and such; in fact, it's not only him but the entire American administration from top to bottom. Therefore, they are at war with Islam. Allah says, ﴿**And the Jews and Christians will never be pleased with you until you follow their form of religion**﴾ [2: 120]. The Arabic word used in this verse is *millah*. *Millah* here implies a type of religion which they are pleased with. So Allah has already told us, over fourteen hundred years ago, that the disbelievers will not be pleased with us; so we should expect them to play games to fool us into believing that they are our allies, friends and helpers.

We'll give you an example. The British Colonialist rule upon the Muslim world was a horrible page in our Islamic history. When the British ruled our lands, did they carry out a mass slaughter on every last Muslim they could find? No. Yet they waged war on Islam. How? By intending to control us, and eventually dividing us into many nation states. They were responsible for the destruction of the last remains of an Islamic Caliphate in March of 1924. And how were they able to do that? By the use of pawns in the Muslim world, people who don't have any honor for the sake of the religion. For them to destroy it and replace it with completely un-Islamic puppet governments is an act of war through the means of deception.

Today, America has invaded two Muslim lands and goes around sending missiles on Muslims in Yemen, Somalia, and Pakistan. Do you not feel any shame for saying that Obama is not at war with Islam when he's slaughtering your Pakistani brothers and sisters with his drone attacks? It has been proven in numerous media reports that the majority of those killed in the attacks are not Taliban or al Qaeda fighters, but ordinary Pakistani citizens.

We as Muslims are to always look at the world from a religious point of view if we are truly interested in success in the afterlife.

2) If we understood you correctly, you're saying that if a Muslim uses modern technology for Islamic purposes, this is a contradiction with al Qaeda beliefs? Or if Muslim plays a video game or watches a movie, he is contradicting al Qaeda values? This is incorrect. In al Qaeda, we do not hate the West for their technology, inventions, and such. We only hate the West for their foreign policies upon the Islamic world. They invaded our lands, killed and continue to kill our people, and subjugate our ummah through various means, including the media. So we hate them for it and fight them because of this. Al Qaeda is reacting to Western arrogance in the Islamic world, and was not formed out of of hatred for Western freedoms and developments. There is nothing in Islam that restricts a Muslim from using modern technology, even from their enemies. In any case, the Americans do not have a monopoly over technology. Technology is sprouted from companies and research institutions, and not entirely from governments.

3) Regarding your question of our ideology being nonexistent in Muslim communities, we say what the Prophet ﷺ said regarding the *ghurabâ'* (strangers). They will come with an Islam that will appear strange to the people, but - as the Prophet ﷺ said - "*glad tidings to the strangers*." This is a very famous hadith and many Mosques in the West are named after *al-Ghurabâ'*. Also, we do not care what the people say about us; we will continue doing what pleases Allah and displeases shayṭân. Allah says, ﴿**And they do not fear the blame of the blamers**﴾ [5: 54] in reference to the victorious people.

As for the issue of *takfîr*, then I would recommend you research this issue in your spare time as it is an important and vast topic. You can do a simple Google search for "The conditions of shahâda" or "Takfîr in shari'ah" to start this research. In brief, *takfîr* is forbidden to make on a Muslim unless if he commits an act that nullifies his Islam. So for example, if a Muslim comes up to you and says, "I am a Christian now," do you say he's a Muslim? No, as Muslims we are obligated to make the truth apparent and declare the truth as it is so that he is treated as a non-Muslim. Additionally classical Islamic scholars have agreed that there are acts that if a Muslim were to commit, he would have left the religion. These are known as "*nawâqiđ al-Islâm*" or "The Nullifications of Islam."

As for the issue of judging others, we will give you a hadith. But before that, it is important to note that the Qur'an is not the only form of law and guidance; there is also the sunnah or the statements of Prophet Muhammad ﷺ. After the Battle of Badr, Ibn Abbas was one of those captured by the Muslims as a prisoner - even though he converted to Islam in Makkah previously. When the Prophet ﷺ came to him, Ibn Abbas asked why he was of those that was tied up along with the disbelievers. The Prophet ﷺ replied, "*What was apparent was that you were against us*." Meaning, Ibn Abbas was on the side of the army of the disbelievers. So the meaning of this is that what is apparent is what we judge by, and every Muslim has this right. However,

in *takfîr* there are many restrictions. We don't just assume someone is an apostate without clear evidence. The other thing is who can implement the ruling once one is determined to be an apostate. In today's world, there is no Caliph nor Islamic Caliphate to properly pass the judgment. So within that we find a whole other topic in *fiqh* concerning the implementation of *ĥudûd* without a state. In brief, if the individual has apostatized publicly, and his apostasy is clear, then this person's blood and wealth is not protected from the Muslims due to the hadith narrated by al-Bukhari, "*Whoever changed his Islamic religion, then kill him*."

Our ideology is not *takfîri*; the non-Muslims as well as their puppet governments made that up to make the people condemn us. Our ideology is the '*aqîdah* of *ahl as-sunnah wal jamâ'ah*. We are openly against extremism in *takfîr* and seek a balance. Because we implement the Islamic rulings - something which the West hates as well as the fake Governments in our lands - we are condemned as *takfîri's*.

We recommend you to read the book by Shaykh Abu Muhammad al-Maqdisi, "*This is our 'aqîdah*". An English copy is available as a PDF download on the internet if you run a search.

Your brothers at al Qaeda in the Arabian Peninsula

E-MAILED QUESTION:

As-Salâm 'Alaykum. I live in the West and greatly desire *hijrah* to the lands of jihad such as Afghanistan or Yemen. I have the money ready and have an idea of where to go. The problem is that I don't have any contact to meet the mujahidin. What do you recommend that I do?

Jazakamullâhu Khayran,
Anonymous Inquirer

E-MAILED RESPONSE:

Wa 'Alaykum as-Salâm, we hope and pray that Allah opens for you a way to the gate of *shahâda'. Âmîn*.

Your situation describes the same position that many other brothers in the West are going through; they are ready to march forth but don't have the concrete steps to meet their mujahidin brothers. What we recommend is that you focus on planning out attacks in the West.

The brothers in the West should remember the *fiqhî* ruling that jihad becomes *farđ 'ayn* when the leaders of jihad say it is; and when they say they have sufficient support and no longer need outside help, the jihad is dropped down to the level of *farđ kifâyah*. So the ruling, aside from other things in the *fiqh* of jihad, is based **on the need of the leadership**.

Similarly, the mujahidin leadership are today asking the brothers in the West specifically to attack Western interests in the West instead of coming here to Yemen for example. Again, this too is based off of the need of the leadership. However that doesn't mean the jihad here in Yemen isn't *farđ 'ayn*.

The foreign brothers that join the mujahidin, many amongst them, conclude that it would have been better for them to return to the West and launch operations. This is because killing 10 soldiers in America for example, is much more effective than killing 100 apostates in the Yemeni military. Usually the brothers coming to the lands of jihad from the West don't have this mentality until they spend some time with their mujahidin brothers. The realization kicks in, the desire burns, but by that time it's too late to return. So we are asking our brothers in the West to come to this realization. This is the chief reason as to why we started placing the translation of Abu Mus'ab al-Suri's works on the theory of individual jihad.

With that said, based on your ability, you choose the target. Your pool of targets are large, so make sure to think of all of the available options. An example of something local, easy and effective is attacking an army recruiting center, nightclub, highway or busy shopping mall. Targets of greater difficulty, like the stock market, well-guarded individuals or intelligence agencies, will naturally require you to scout the enemy and area of attack thoroughly such as his movements, the cameras, security guards, secondary exits and so on.

One of the most effective things to do is to study past operations that failed and were done by individuals and small groups. Noting all the reasons for failure will tremendously help you plan your course of action. You will also need to decide on what you want to do with the operation itself. Do you want to keep repeating operations or do a martyrdom operation?

We have noticed that the year 2010 alone saw the most arrests in the West for homegrown jihadi operations. Most of those arrested were arrested in groups, one connected to another. Sometimes the enemy would even set up the brother in a sting operation, fooling him into believing that he was working with the mujahidin. Keeping that in mind, we have witnessed that operations done by lone individuals has proven to be much more successful. So what can we learn from this? Group operations have a greater tendency of failing than lone operations due to the idea (of the operation) escaping the mind and tongue to other individuals. Even if those individuals are trustworthy in your eyes, there is still that 1% chance that someone from the intelligence agencies are listening in and paying attention to your groups' actions or that the person you are talking to might be working for the enemy or that he might be pressured

at a later period to give information to them. With lone operations however, as long as you keep it to yourself, nobody in the world would know what you're thinking and planning. That's why individuals like Taimour, Roshonara, Nidal and others have been successful, even if they were ultimately arrested. The fact that they were able to pull off their operations without being halted by authorities is a great success.

Finally, if you are incapable of carrying out operations in the West, and you decide that traveling to the lands of jihad is the best choice for you but there is no available contact, then make sure to save up enough money to reside in that country for sometime until you find someone.

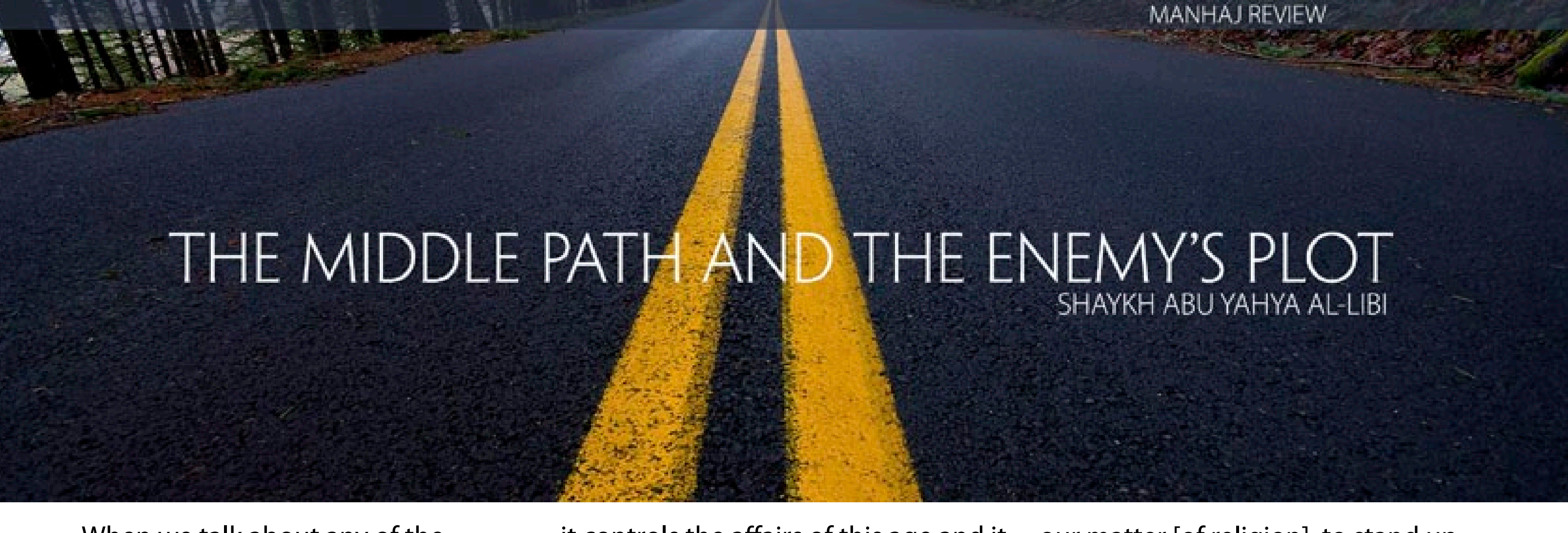
Finding the mujahidin is in itself a great test and trial from Allah. It will test your patience and steadfastness upon the path.

There are quite a few mujahidin in Yemen for example, who had absolutely no contact with al Qaeda, hardly spoke the Arabic language, yet are now with us due to the blessings of Allah upon them.

All that we can advise you on this matter is to always put your trust in Allah; don't ever panic, even if the situation doesn't go in your favor.

Your brothers in al Qaeda in the Arabian Peninsula





THE MIDDLE PATH AND THE ENEMY'S PLOT

SHAYKH ABU YAHYA AL-LIBI

When we talk about any of the cases of Islam, then we have to sense wholeheartedly that this religion that we are talking about, its matters are the religion of Allah, The Almighty.[1]

That awareness has a direct effect on the method of decision making when it comes to dealing with these matters, researching them and discussing them, because Islam - the whole of Islam – isn't a theory on ground which we can go into discussing it in an unconfined way without restriction, rather it is: ﴿**[This is] a Book revealed to you, [O Muhammad] – so let there not be in your breast distress therefrom – that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember**﴾ [7: 2-3].

As long as the religion is the religion of Allah, therefore, in it there is no place for desires, no place for ideas or opinions, no place for accusations and analysis of the intellects, no place for craving after pleasing the souls, no place for compliance to this era's calls of integration, no place for chanting about keeping in line with the nations' inclination. Thus, the religion of Allah leads and it isn't led, it renders the souls to be obedient and it isn't subjected by them, it rules the nations and it isn't ruled by them, it imposes restriction on whims and desires and it isn't restricted by them, it controls the affairs of this age and it isn't controlled by it, and it dominates over life entirely and it isn't dominated by it.

So, those who want to rescue the earth from corruption and take it out from the darkness of error merely by their recommendations or their opinions and desires under appealing slogans are in reality hollow, far away from the methodology of truth and the way of guidance; and they won't reap out of their efforts anything except unhealthiness and insanity just as the Almighty Allah says: ﴿**But if the Truth [i.e., Allah] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined**﴾ [23: 71].

As we are living in a time where worshiping ones desires has reached a climax which it had not reached before, it exploited recruited soldiers who have been employed to stand up for it, promote it and consolidate it. It sat up in numerous battlefronts against the lofty palace of Islam in order to demolish it and eradicate its principles. Thereupon, we are in a genuine need of a sincere stance which by we are firm facing whoever pursues to be a soldier among the soldiers of self-worship which has manifested itself in various ways, in many colors and a lot of people have thrown themselves at its feet, kneeling, prostrating and glorifying it, and they raise it to the status of a god knowingly or unknowingly.

In order to march, having insight of our matter [of religion], to stand up for our principles, *'aqîdah* and concepts, to protect them from violation and desecration, we have to pursue the following: ﴿**Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous. This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith]**﴾ [45: 18 - 20].

O Ummah of Islam: Know that there is a cooperative partnership which is undertaken by the *shayaṭîn* from among mankind as well as jinn; it has its men, its faculties, its resources, its institutions, its expenses, its plans and programs. It is based and founded on making every effort to mislead people from their religion, to suggest doubt to them with regard to their self-evident *'aqîdah*, and to support every individual who fabricates lies against it as they wish. All of that takes place in the name of *ijtihâd*, thinking, debating, enlightenment, analyzing, studying the state of affairs, open-mindedness and rationality… to the end of that familiar list.

And this individual who speaks out isn't facing any boundary to halt him nor does he have rules or principles to be wary of. As for him, he sees everybody as a permissible, fertile ground to launch his attacks. He

1 Taken from, "*The middle way of Islam and the the middle way of defeat*".



un-shamefully turns away from the absolute truth without apprehension. He – with total audacity - distorts words from their proper places [i.e., usages], and ascribes to Allah's law matters which old men and women of the desert know that it is exempt from. And he revokes what both the first and the latter generations knew and submitted to; you even see him discrediting and mocking them, looking down upon them.

The Prophet ﷺ explained the reality of this *shayṭânic* Corporation which is active at all times to perform its tasks, to lead astray whoever pays attention or listens to it. He ﷺ did so in order that we are to be on the alert and vigilant so that we wouldn't be deceived by its propaganda or its decorated speeches. It was related by Abdullah Ibn Mas'ood that he said: the Prophet ﷺ drew a straight line for us, and then said: "*this is the path of Allah*," and then he made lines on its right side and on its left side and then said: "*these are paths, and on each path there is a shayṭân calling to it*." Then he recited: ﴾**And thus we have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent**﴿ [6: 112].

And the Almighty says: ﴾**O children of Adam, let not Shayṭân tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, we have made the devils allies to those who do not believe**﴿ [7: 27].

Accordingly, this is the commandment of Allah and His Messenger ﷺ to whomever wants to be on the middle way, following the truth, unconcerned with those who disagree with them.

Since the beginning of this war on terror, it was said by the wise and bright ones that this war is a new crusade which wages war on Islam and Muslims. Their attempts will not stop at any border. This war aims at and makes the strongholds of Islam its objective. It invades lands, houses as well as intellects.

The wicked ones that lead this campaign managed to plant people from within this ummah to take the rule of propagating their thoughts, ideology, beliefs and theories. In addition to that, spreading their terms and expressions, repeating their phrases and attempting to convince Muslims about them or at least reducing their feelings towards its (i.e., the West's) hideousness and evil. So, after sometime, these concepts simultaneously became something acceptable. And because they knew that the key for success in their plans was driving people away from jihad and mujahidin along with eliminating them militarily and combating them intellectually, accordingly, as soon as an unknown individual mumbles or utters some words criticizing the mujahidin, upon that their mass media is put on the alert. They present him to the masses, make him well-known, and have constant interviews and meetings with him to direct people to that unique thought which came out of an idiotic man that is hardly seen. Unfortunately, we have seen a lot of those who are affiliated with the leadership of Islamic groups or people of *da'wah*, thinkers who hold one conference after another, a meeting after another and a seminar after the other. They move from one country to the other, consolidating many deviating concepts that have nothing to do with Islam; in actuality, it destroys its principles one after another. They ascribe their devious errors and diversions to the religion of Allah, adding evil to their evil. And the saying of Allah applies to them when He says: ﴾**And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know**﴿ [3: 78].

Among the greatest ways of which they use to conceal their deviation and to propagate their errors is their claim of affiliation to the middle way, moderation and balance. They have coined meanings for these words which they become content with. Their meanings' source is their thoughts. Their meanings' structure is fabrication and compromise. Its essence and pulp is gladdening the West with what pleases it.

So, what is this middle way that they call for and hum about day and night? And what is the middle way

of which the religion of Allah came with, subscribed to us and praised his Prophet's ﷺ ummah with? Thereupon the Almighty said: ﴾**And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you...**﴿ [2: 143].

Indeed, defining the legitimate concepts must depend on the book of Allah and the Sunnah of His Prophet ﷺ. Because intellects are uneven, thoughts are disagreeing and desires sneak into this meaning or that. But if Allah says, then His saying is the truth. If He rules, then His rule is justice and this isn't for anything but the book of Allah as the Almighty says: ﴾**But if the Truth [i.e., Allah] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away**﴿ [23: 71].

"SO HE SENT US WITH HIS RELIGION TO HIS CREATION IN ORDER THAT WE CALL THEM TO IT. WHOEVER ACCEPTS FROM US, WE ACCEPT FROM HIM AND WHOEVER REFUSES, WE FIGHT HIM UNTIL WE FIND THE PROMISE OF ALLAH."

The middle way is a term which has been accepted by people without understanding its proper meaning. It means the complete adherence to Allah's religion which He subscribed to all of the people. Even if it is disliked by whoever dislikes it, it has to be spread between them without distortion, falsification or deception. Rather, it is presented clearly as it is.

The mission of the Muslim's nation is not to match the disbelieving nations. It is not to seek the elements of convergence nor coexistence with them. And not to strive and spend in order to submit nor comply with the reality because we weren't created for that neither did Allah order us to do so. On the contrary, Allah sent us to bring people out by His will from worshiping the creation to worship Allah alone. And out of the oppression of religions to the justice of Islam. So He sent us with His religion to His creation in order that we call them to it. Whoever accepts from us, we accept from him and whoever refuses, we fight him until we find the promise of Allah. This is how the Prophet's companion Rabi ibn Aamir summarized the mission of the Muslim nation. This is the middle way in truth which the companions understood and called for.

It is not for anyone to pick and choose from the religion of Allah what he loves and desires. Nor is it for him to call people to what he loves and desires and not to present Allah's religion the way that he loves and desires. The Almighty Allah says: ﴾**Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him**﴿ [12: 108]. In that case, it is a call to the way of Allah – which means the complete religion – not a call to get the results of mere opinions and the suitable innovations of thoughts.

The middle way that we call for says: ﴾**You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred…**﴿ [58: 22] …Even if you consider that to be excessiveness.

Our middle way that we march upon has at its foundations: ﴾**O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrongdoers**﴿ [9: 23].

Our middle way is that we establish its principles, calling out: ﴾**O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers**﴿ [5: 57]. …Even if you confront that with disgust or anger.

Our middle way is the way of Ibrahim whom Allah says about: ﴾**There has already been for you an excellent pattern in Ibrahim and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"**﴿ [60: 4] …Even if you say that this is a call for hatred, intolerance and a form of battling against peace.

Our middle way is that we adhere to and not deviate from the saying of Allah: ﴾**O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people**﴿ [5: 51]. …Even if you consider that to be extremism and radicalism.

Therefore, this is the religion of Islam with its middle way, complete justice and clear call. Not of that propagated by those who have defeated souls, diseased hearts and deceived minds even if millions of people applaud them. ﴾**And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve."**﴿ [18: 29].

A REPLY TO A QUESTION

ON YEMEN'S ASSISTANCE and its people

shaykh abu muhammad al-maqdisi

QUESTION

It has been narrated to us from Abdullah that Abi Thana Abd ar-Razaq narrated from al-Munther bin Nu'man al-Aftas that he said: "I heard Wahb narrating that Ibn Abbas said, the Prophet ﷺ said: 'An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger; they are the best between myself and them."

Our honorable Shaykh Abu Muhammad al-Maqdisi, may Allah protect him, and our brothers in the forum of *at-Tawĥîd wal Jihâd*: May the peace and blessings of Allah be upon you. As to what follows:

News might have reached you about the recent conflicts between the fighters of *tawĥîd* and the armies of darkness and *shirk* in many different and expanded territories of the Yemeni province in Abyan.

We are now witnessing the outcome of these events, feeling its blessings and Allah's help to the call of *tawĥîd* and the emergence of youth from everywhere to support and assist in ways that is not even thought of.

My question O Shaykh, is that in addition to what this region is positively known for socially, geographically, historically… a great hadith was stated concerning it which no scholars from amongst the mujahidin of the ummah had taken up the responsibility of researching its authenticity and illustrating it ideally. We concluded this after researching that in the variety of tools and means including the internet, but the effort and time were of no avail.

So would our Imam and Shaykh set out to research the authenticity of the hadith, explain it and record the benefits and connect the hadith to the reality of the Muslims today in Aden-Abyan and all of the Muslims lands? Particularly when the brothers in Yemen love the Shaykh Abu Muhammad al-Maqdisi and regard him as an Imam to them, rush for his books and his *fatâwa*. And perhaps the Shaykh can address and single out the mujahidin in Yemen and the Arabian Peninsula with his advices and instruction.

Lastly: I call upon Allah to witness that I love you for his sake, O our Shaykh Abu Muhammad and I ask Allah that he gathers us in ***al-Firdaws al-A'la***.

Inquirer: Abu Abd ar-Rahman al-Yemeni

All praise be to Allah and peace and blessings upon the Messenger of Allah. As to what follows:

May Allah love you, the one you loved me for His sake. I ask Him, the Exalted, that He keeps you and us firm. May He use us in giving victory to His religion and not replace us.

This hadith reported by Imam Ahmed in his collection[1] and Tabarani in his *Mu'jam al-Kabîr*[2] and others by way of Ibn Abbas that he said: the Prophet ﷺ said: "*An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger. They are the best between myself and them.*"

About that hadith the honorable Shaykh Sulayman ibn Nasir al-Ulwan - may Allah hasten his release - said that the hadith's chain is good and its narrators are acceptable. Imam Ahmad narrated it in his collection and Ibn Abi Hatim in *al-Jarĥ wa Ta'dîl*; and at-Tabarani mentioned it in *al-Kabîr*.[3]

All of them by way of Abd ar-Razaq from al-Munthir ibn an-Nu'man al-Aftas that he said: I heard Wahb narrating that Ibn Abbas said… and he mentioned the hadith and then said: Abu Ya'ala narrated it in his collection[4] from the hadith of Abd A'la ibn Hamad an-Narsi from Mu'tamar ibn

1 (1/333).

2 (11029).

3 (11/47).

4 (3/34).



Suleyman from the one who related it.

Ibn Adi narrated it in *al-Kâmil*[5] and Ibn al-Jawzi in *al-'Alal al-Mutanahiyya*[6] by way of Muhammad bin al-Hasan bin Atsh as-Sana'ani from the one whom related it.

Muhammad bin al-Hasan was disputed about although Abu Zar'a and others have authenticated him. However al-Aqeeli, ad-Darqatni and others have weakened him. He didn't narrate it alone since more than one narrated it from amongst the memorizers from whom related it.

Al-Munthir bin an-Nu'man al-Aftas said Abu Hatim said, "Mu'tamer bin Suleyman and Hisham bin Yusuf and Abd ar-Razaq and Muhammad bin al-Hasan bin Atsh and Mutrif bin Mazin (the judge of Sana'a) and ibn Ma'een said about him that he is a trustworthy (narrator)."[7] Additionally, al-Bukhari mentioned it in *at-Târîkh al-Kabîr*[8] and he didn't mention about it any of the *Jarĥ* or *Ta'dîl*; nonetheless Ibn Habban mentioned it in his trusted ones.

Al-Haythimi said in *Majmû' az-Zawaid*[9] that Ibn Ya'la and at-Tabarani narrated it and he said "from Aden, they are coming," and their men (i.e., narrators) are authentic ones. Other than Munthir al-Aftas - and he is trustworthy (narrator) - his words finished there, may Allah keep him firm.

His saying ﷺ: "*They are the best between myself and them*." That is an indication to their righteousness, religion and goodness which the Prophet ﷺ approved of, as being the best between him and them.

Also this could be a reference to the place i.e., they're the best between his place ﷺ which is Madina and between Aden-Abyan.

5 (6/176).
6 (1/306).
7 *Al-Jarĥ wa Ta'dîl* (8/242).
8 (7/358).
9 (10/55).

Or it could be a reference to time and there is no doubt that this is greater. Meaning, they're the best between his time and the time of their emergence, and Allah knows best what's correct. This is the blessing of Allah, He gives it to whomever He wills.

Some of those who spoke about this hadith said that in it there is a pleasant indication that the *khilâfah* could initiate in Aden-Abyan and that Yemen would be the capital of the *khilâfah* because armies usually move out from the headquarters of the *khilâfah*. This is what they said and it is not necessarily the case. It might also mean that the *khilâfah* will be assisted by Yemen or that its people and fighters will come to the aid of Muslims or that it would recruit fighters and prepare such an army to repel the oppressive enemies in some of the Muslim land or to drive away an occupier or an apostate.

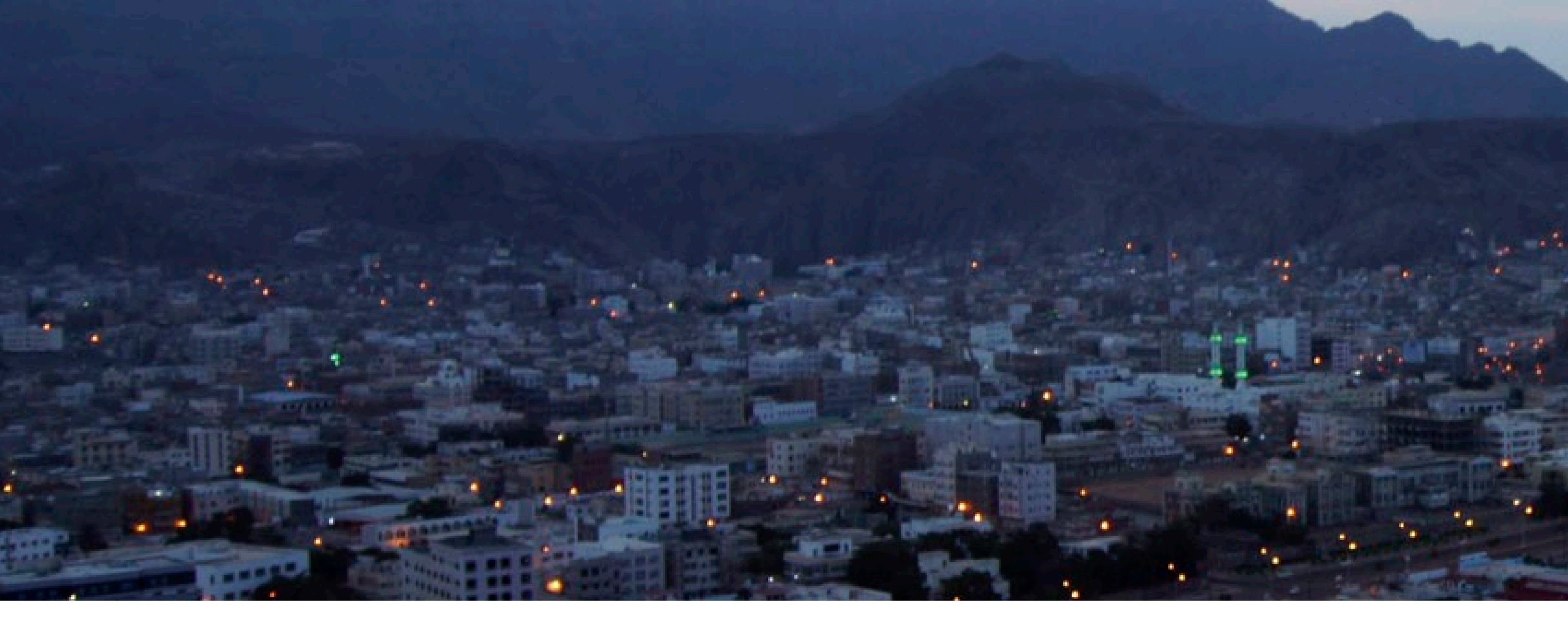
The hadith confirms what is mentioned in other *aĥâdîth* regarding the description of the people of Yemen that they are the reinforcement for the people of Islam, they are the supporters of the truth and the people of Yemen are continuing to be so. We have seen their assistance in Afghanistan, Iraq and in each field of the fields of jihad you see their crowds rushing to support the people of Islam. They're distinguished with a sense of honor, rigidity and with taking upon themselves the initiative of supporting the people of Islam. Today the numbers in their crowds and assistance (towards jihad) have increased with goodness. This is so because they are endowed with insight about the believers path and are aware about the path of the criminals. And it is also due to their abidance by the banner of *tawĥîd* and not being deluded by anything else.

It is mentioned in another hadith that, "*You will fight in the Arabian Peninsula and Allah will open it for you, then you will fight Persia and Allah will open it for you, then you will fight the Romans (i.e., the West) and Allah will open it for you and then you will fight Dajjal and Allah will open it for you*." And in another version, "*You'll conquer the Arabian Peninsula and Allah will open for you*".

We reached a stage where we came back from where we first started. Now the Arabian Peninsula is governed and dominated by the apostates. Security is given to secularists, crusaders, disbelievers and atheists. War is waged against those who believe in the oneness of Allah. Righteous people are killed and prisons are filled with them as a result of their jihad which was disrupted and fought by its rulers who have taken the Christians and apostates as helpers and protectors... And what is happening now is that the Arabian Peninsula has become in need of a new opening… And today we are delighted by seeing the pure banner of our brothers in Yemen and they're of those fighting under the banner of *tawĥîd* and keen on doing such things and I ask if it wasn't those men then who is it?

In the collection of Imam Ahmed and Sunnan Abu Dawud, Ibn Hawala said: The Prophet ﷺ said: "*The matter will be that you'll be fighters: fighters in Sham and fighters in Yemen and fighters in Iraq*." Ibn Hawala said: "Choose for me O Messenger of Allah if I am around to witness that," so he said: "*hold on to Sham, verily it is the best of Allah's lands. He selects for it whom are righteous from among His slaves but if you decline then hold to your Yemen and drink from the pools where the rain gathers for verily Allah entrusted for me ash-Sham and its people*."

In this hadith it says that a time will come upon the Muslims that they will be equipped fighters in each land, so it isn't for the sincere Muslim except to join the fighters in their country so that they would become from among the equipped Muslim fighters, and in the hadith the fighters of Yemen were mentioned. May Allah keep their fighters firm and give them victory



“So it isn’t strange that we hear from time to time news about the spread of American airstrikes and the flying of spy planes or the attacks on positions with cruise missiles. It's because all of that proves from one side the extreme fear that Yemen’s fighters bring to the crusaders and their allies”

and use them in giving honor to the religion.

Today the enemies of the religion are enraged and frightened of the fighters of Yemen, up to the point that I have heard comments by crusader leaders a few days ago which showed their worries and fears about what they consider to be a danger that is really threatening their interests. This is especially when they consider the geographic locality of Yemen to be a sensitive position of high importance.

The AP reported: “The geographic position of Yemen is considered to be a matter of high importance especially since the United States and the Soviet Union raced and competed to take control over Yemen during the time of the cold war.” And regarding the airstrikes that the Americans directed to some places in Yemen, the Press reports: “Yemen stands in a strategic point in relation to navigation in the Red Sea and the Gulf of Aden and also in the way leading to Suez cannel and on its side Somalia is located where the situation there is even more complicated.”

So it isn’t strange that we hear from time to time news about the spread of American airstrikes and the flying of spy planes or the attacks on positions with cruise missiles. That’s because all of that proves from one side the extreme fear that Yemen’s fighters bring to the crusaders and their allies and it proves from another side that the rulers in these places are just as others nowadays: they’re nothing but agents for the Americans, they have no rule or dominion over their own land, sea or air except through directions and coaching from their masters. It is not a secret anymore that America is concentrating on this area (Yemen), follows its updates closely, sends special forces to train the Yemeni army and backs up the apostate regime there against whom they call terrorists. And in exchange for this alliance and support between those who disbelieve and whom Allah the Almighty said about: ﴿**And those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on earth and great corruption**﴾ [8: 73].

It is known that in Yemen, its fighters and its people have special virtues which awaken one’s desire to ally, support and urge the one to favor them and increase their numbers. To the extent that Imam Muslim categorized in his *şaĥîĥ* a chapter on “Competing for superiority amongst the people of *îmân* and the predominance of the people of Yemen in it.” From it:

- From their virtues is the hadith of Jubeer bin Mut’am from his father that he said: While we were walking with the Messenger of Allah ﷺ in the road of Makkah, he said: “*They will come upon you the people of Yemen. They are like the clouds; they are the best of those on earth*.”[10]

- And from them is the hadith of Abu Hurairah. He said: The Messenger of Allah ﷺ said: “*There will come upon you the people of Yemen. They are the most soft-hearted and compassionate. Īmân is in Yemen, wisdom is in Yemen and fiqh is in Yemen. And the head of disbelief is before the direction of the East*.”[11]

Al-Baghawi said in *Sharĥ as-Sunnah*[12]: “This is praise for the people of Yemen due to their hastening towards iman and their good admittance to it.”

- And this previous hadith has an addition which Imam Ahmed mentioned in his collection that a

10 Narrated by Ahmed.
11 Narrated by Muslim.
12 (14/201, 202).



Bedouin came to Abu Hurairah and said: O Abu Hurairah narrate to us from the Prophet ﷺ so he said: The Prophet ﷺ said: "*Verily, îmân is in Yemen, wisdom is in Yemen and I find the relief from your Lord coming from the direction of Yemen*".

The addition of: "*I find the relief from your Lord coming from the direction of Yemen*," was disagreed about in terms of authenticity because of its exclusivity to Shabib Abu Ruh as no one attested to him except Ibn Habban. From the people of hadith, those who authenticated it and from them who weakened it. On the evaluation of its solidity is the explanation of what Shaykh al-Islam Ibn Taymiyyah said: "…the saying 'from Yemen' clarifies the meaning of the hadith that Yemen doesn't have any specialty in the attribute of Allah - the Almighty - lest to assume otherwise, but from it (Yemen) came those whom Allah loves and they love Him, those whom Allah said about: ﴿**Whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him**﴾ [5: 54].

And it was related that when this verse was revealed, it was asked about those mentioned in the verse. So he ﷺ referred to them as being the people of Abu Musa al-Ash'ari, and the authentic ahadith were mentioned like his ﷺ saying: "*There will come upon you the people of Yemen. They are the most soft-hearted and compassionate. Īmân is in Yemen, and wisdom is in Yemen.*" And those are the ones who fought the people of apostasy and opened the lands. In them the most Merciful relieves the agonies of the believers…"[13]

Al-Qurtubi says in his *tafsîr*: "It was narrated that the Prophet ﷺ said: "*Verily, I find the relief from your Lord coming from the direction of Yemen*," and in it there are two interpretations: one of them is that it is a relief because of them successively converting in crowds, and the second meaning is that Allah, the Almighty, relieved the sufferings of his Prophet ﷺ using the people of Yemen and therefore they are the helpers (al-Anşâr)."

Ibn al-Atheer said: "He ﷺ meant by that the helpers (al-Anşâr) because Allah relieved in them the sufferings of the believers and they're Yemenis because they're from al-Azd."[14]

- Additionally, there's the hadith of Abu Hurairah where he said: "I heard the Messenger of Allah ﷺ say: "*Pride and arrogance is found in al-Fadâdîn (people of loud noise coming out from their cattle and cultivation) - the Camel-herders and tranquility is found in shepherds, and îmân is in Yemen and wisdom is in Yemen*."[15] Abu Abdullah said: "it is called Yemen because it is on the right side of the Ka'aba."

- And the hadith of Ibn Mas'ood who said: The Messenger of Allah ﷺ pointed with his hand towards Yemen and said: "*Īmân is over there. Verily harshness and hardheartedness is in al-Fadâdîn (Camel-herders) by the origin of the tails of cows where the horns of shayţân emerge in Rabee'ah and Muder*."[16]

- And from them is the hadith of Abdullah ibn Umar that the Prophet ﷺ said: "*O Allah! Bestow Your Blessings on our Sham and our Yemen*." They said: "And our Najd." He ﷺ said: "*O Allah! Bestow Your Blessings on our Sham and Yemen*." They said: "O Messenger of Allah! Our Najd as well!" Then I think that he ﷺ said in the third time: "*(In Najd) There will appear earthquakes and afflictions, and from there the horn of shayţân will emerge*."[17]

- And from them is the hadith of Thawban that the Prophet ﷺ said: "*Indeed, I am in the midst of my pool pushing people away for the people of Yemen. I hit with my rod until it flows on them*."[18] An-Nawawi, may Allah have mercy on him, said: "This is a *karâmah* (high repute) for the people of Yemen in their preceding to drink from it: a repayment for their good actions, their preceding in Islam and the assistance from Yemen. So he ﷺ pushes the others until they (Yemenis) drink as they pushed in this

13 *Al-Fatâwâ* (6/388-389).
14 *An-Nihâya* (5/203).
15 Narrated by al-Bukhari.
16 Narrated by al-Bukhari and Muslim.
17 Narrated by al-Bukhari.
18 Narrated by Muslim.



dunyâ the enemies and harms away from the Prophet ﷺ."[19]

- And the hadith of Imran ibn Haseen who said: Banu Tameem came to the Messenger of Allah ﷺ so he said: "*Glad tidings*." They said: "You gave us glad tidings so give us something." So his face changed and then the people of Yemen came, so he said: "*O people of Yemen accept the glad tidings as Banu Tameem didn't accept it*." So they said: "We came to seek knowledge of the religion and to ask you about this matter."[20]

- And in the hadith of Abu Hurairah that the Messenger of Allah ﷺ said: "*Allah turned me towards ash-Sham and directed my back towards Yemen and said to me: 'O Muhammad! I have made for you what is in front of you as spoils and as a means of living, and what is behind your back as a support and yet Islam is still increasing and shirk is reduced and its people until the two women walk as they don't fear anything except injustice.' By whom my soul is in his hands, days and nights won't pass by until this religion reaches the status of the star*."[21]

- And the hadith of Anas ibn Malik that he said: the Prophet ﷺ said: "*The people of Yemen have approached and they are more softhearted than you*." Anas said: "And they are the first to come with handshaking."[22]

- And in the *tafsîr* of the verses: ﴿**When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes**﴾ [110: 1-2] that when it was revealed, the Messenger of Allah ﷺ said: "*There will come upon you the people of Yemen; they are the most soft-hearted. Īmân is in Yemen, fiqh is in Yemen, and wisdom is in Yemen*."[23]

- And in the Qur'an, Allah, the Exalted, says: ﴿**O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing**﴾ [5: 54].

Regarding the reason of this verse's revelation, Ayad al-Ash'ari said: "When this verse was revealed, the Messenger of Allah ﷺ pointed at Abu Musa al-Ash'ari using something that was with him and said: '*They are his people*.'"[24]

Shaykh al-Islam Ibn Taymiyyah said in his book[25]: "And the support of Yemen whom Allah, the Almighty, said about: ﴿**Allah will bring forth [in place of them] a people He will love and who will love Him**﴾ at the time of Abu Bakr and Umar, crowds were coming from Yemen to fight for the sake of Allah.

So greetings are to those crowds, greetings to those supporters, greetings to those who help them and greetings to their grandsons whom we are pleased with of their revival in *da'wah*, jihad and the emergence of their banner in these days.

I find myself obliged with the news of Yemen's fighters - which are reported to us nowadays as a result of the visibility of their banner - to support them with inspiring (others), calling to help them and working to increase their numbers.

In mention of more virtues (of Yemen's people), the scholar of Yemen ash-Shawkani said: "If you recognize that this verse is revealed about them in these *aĥâdîth*, then know that it has contained the virtues of the people of Yemen:

The first of them: The exclusivity of Yemen's people to this great quality that Allah, the Almighty, will bring them forth at the time when others apostate from among the Arab tribes that live in the Peninsula and this is to show their high status as they are the party of Allah at a time when others leave this religion.

The second virtue: Allah's saying: ﴿**He will love [them] and they will love Him**﴾. There is nothing beyond this high reputation and honor from Allah, the Almighty, because whomever Allah loves, they attain such happiness which no happiness can resemble. They have been honored such an honor that can't be measured by the likes. They have succeeded in such achievements that aren't equivalent to others and they have been given a great repute that can't be matched.

19 *Sharĥ an-Nawawî 'Ala Muslim*.
20 Narrated by al-Bukhari.
21 Taken from At-Tabarani in *al-Kabîr* (7642).
22 Taken from Ahmad in his collection and al-Bukhari in *al-Adâb al-Mufrid*, and Abu Dawud.

23 The collection of Imam Ahmad.
24 Taken from al-Hakim (2/313), and Ibn Abi Shaybah in his collection (12/125) and Ibn Jareer in his *tafsîr*.
25 *Al-Jawâb al-Bâhir fî Ziwâr al-Muqâbir*.



The third virtue: Allah's saying ﴿**And they will love Him**﴾. This is a magnificent status and a beautiful attribute. When the inconsiderable slave is loving to his Lord then that is the utmost objective in faith which is the reason behind winning an eternal bliss and it is the reason for being rescued from the painful punishment. From the greatness of loving Allah, the Almighty, and the signs of its authenticity is following the Messenger of Allah ﷺ in his sayings, in his actions and by imitating him and embracing the noble guidance that he came with.

The Almighty Allah says: ﴿**Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful"**﴾ [3: 31]. Thus whoever loves Allah and follows His Messenger ﷺ, then they attain the love from Allah, the Almighty. They have their sins wiped off and their status raised among the believing slaves of Allah.

The fourth virtue: Allah's saying: ﴿**[Who are] humble toward the believers**﴾. This humbleness towards the people of *îmân* is from the most honorable characteristics and from the greatest attributes of the believers. It is this humbleness that is praised by Allah. It raises its doer in status and in it there is eradication of many of the evil attributes of which are arrogance and egotism.

The fifth virtue: Allah's saying: ﴿**Powerful against the disbelievers**﴾. It is the result of solidness in the religion, strictness in acting upon it and the hatred for its enemies and harshness on those who go astray.

The sixth virtue: Allah's saying: ﴿**They strive in the cause of Allah**﴾. Indeed jihad is the head of the shari'ah obligations. With it the pillars of the religion are established, its status is raised and the circle of Islam is expanded. The sides of *kufr* diminishes and its pillars are destroyed.

The seventh virtue: Allah's saying: ﴿**And do not fear the blame of a critic**﴾. This is the matter of purity and standing alone for Allah and not paying attention to what opposes the truth and differs from the religion. And it came as an indefinite noun in the context of negation (in the Arabic language), so it includes all blames that come from any blamer regardless if they're dignified or miserable, close or far. What proves this attribute is their action of commanding the good and forbidding the evil in a way that even mountains cannot reach their height and it isn't intimidated by terror.

When Allah the Almighty gathered for them these honorable attributes in this verse, He reminded them of the greatness of this grant and the kindness of this favor so He said: ﴿**That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing**﴾. In it there are implications that He gathered for them of His blessings which He didn't bestow on other slaves of His. It is as if this is an answer to whoever desires to have these great qualities or compete with them or envy them (in a good way) because of that."[26]

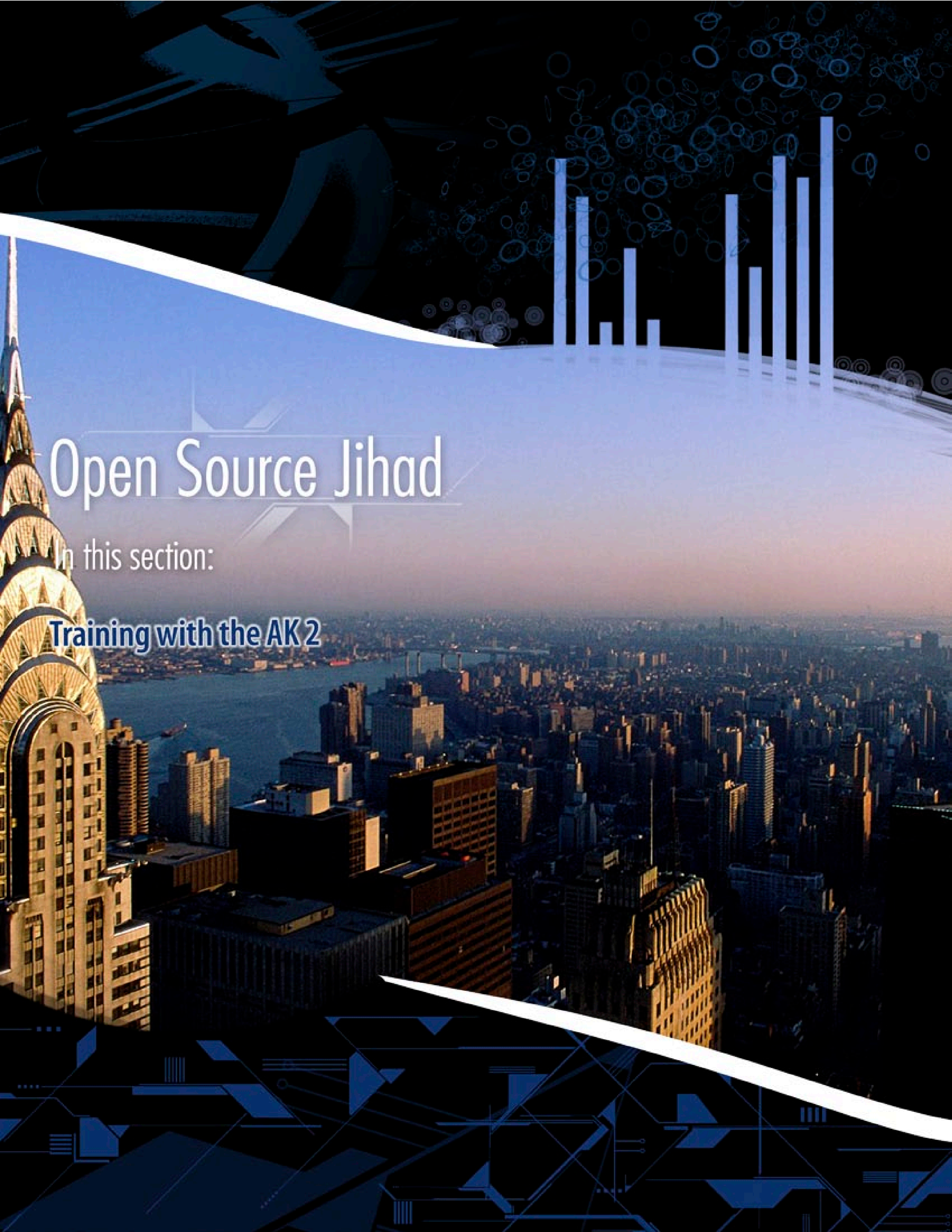
So what other virtues can people challenge you with after this? O grandsons of the helpers of the Messenger of Allah ﷺ! Follow the way of your grandfathers in supporting the religion and lifting the banner of tawhid in a time when people betrayed the religion and tawhid. And what will harm you after this great blessing and magnificent reputation even if all gathered to plan against you and plot?

So hasten and prepare yourself. Perhaps Allah uses you in relieving the sufferings of the ummah in our time like He used your grandfathers in relieving the sufferings of his Prophet ﷺ. Perhaps the Almighty uses you in giving victory to the religion. Become helpers in the cause of Allah as your grandfathers helped His Messenger ﷺ and became the helpers in the cause of Allah. Perhaps He uses you in driving away the people of contemporary apostasy and open for you the lands like your grandfathers fought the people of the first apostasy and opened for them the lands.

O Allah, O protector of Islam and its people! Give victory to the monotheistic slaves of Yours in Your Sham and Yemen, in the East and West! O Allah gather their lines and unite their hearts, direct their shooting and raise their banner and empower them and make them firm. Join us with them, and make us among those whom You love and they love you.[27]

26 Summary of "*Good words about the virtues of the people of Yemen*" from Imam ash-Shawkani.

27 As a benefit, Abu Mus'ab as-Suri had written a letter entitled: "*The responsibility of the people of Yemen towards the Muslims' holy places and their wealth*." See http://www.tawhed.ws


Open Source Jihad
In this section:
Training with the AK 2

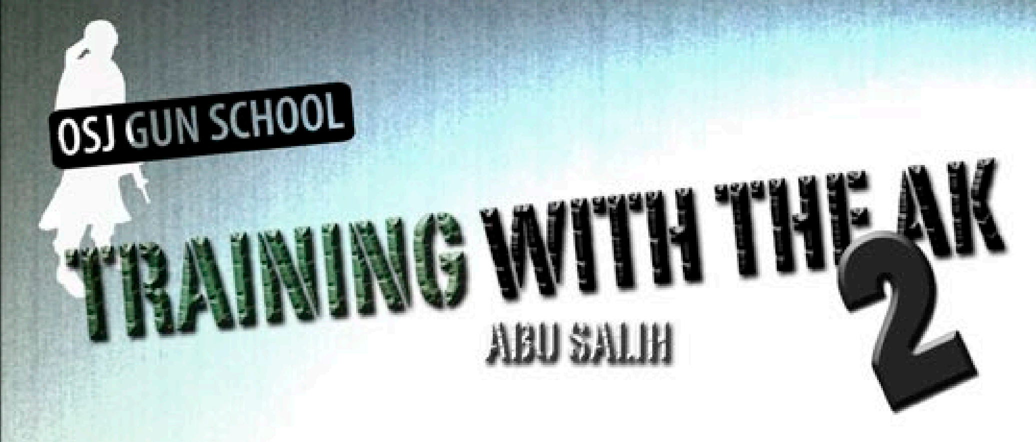
Open Source Jihad

o•pen |ˈōpən| source |sôrs| ji•had |jiˈhäd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

● informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*

● It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*



In the first part of this series, we discussed some of the basic parts of the Kalashnikov. In this part, we will be showing you how to open the weapon. Knowing how to open the weapon is as vital as knowing how to shoot it since maintenance of the weapon is an absolute necessity. Not knowing how to open it would cause you problems in the future such as if the bullet doesn't fire and you don't know where the problem lies. With that said, let's look at how to open the weapon (follow the figures accordingly):

1. Take out the Magazine and drop the safety lever to the last level (single shot).

2. Cock the charge handle assembly twice using your hand. At the third time, charge it half way to see if there's a bullet inside.

3. Make the rifle stand at an angle or point it towards the ground and pull the trigger. This is to ensure that there is no bullet inside. The angle mentioned here is to protect those around you from being hit if there were to be a bullet inside.

4. Point the rifle down to the ground and push the lower receiver button with force to open the base. Sometimes, you might have to fiddle with the base left and right to pull it out.

5. Take out the spring by pushing it forward and then carefully pulling it out.

6. Carefully pull out the buffer from the spring.

7. Pull out the charge handle assembly.

8. To take out the bolt assembly, twist it 180-degrees and pull it forward. This is what hits the back of the bullet. If this were not to be inside, the gun would not fire. If you shake the bolt assembly, you should hear the firing



Figure 1.0

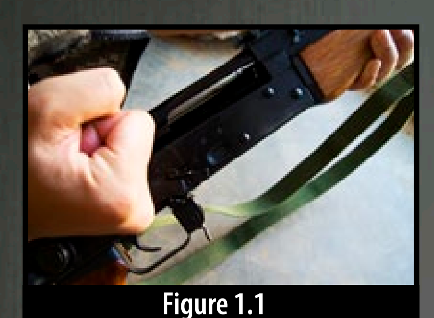


Figure 1.1

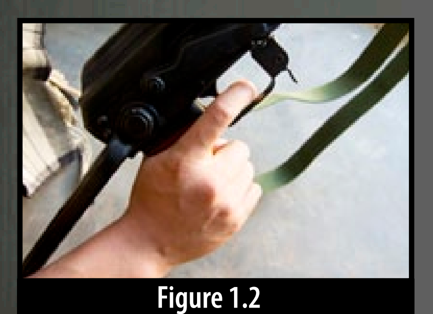


Figure 1.2

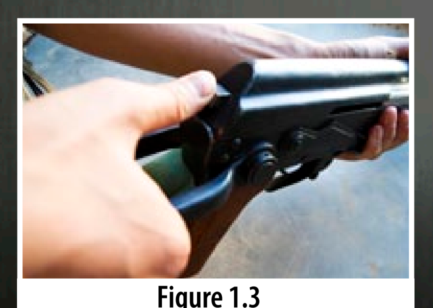


Figure 1.3



Figure 1.4



pin going up and down. If you don't, you need to pour oil into the top and let it seep through the bottom.

9. Pull up on the hand guard hatch. If you find difficulty pulling it, use the cleaning rod that comes with the weapon.

10. Take out the top guard.

11. Push on the lever to release the lower guard.

12. Now this is where you should clean the gun in its entirety using oil and a cloth. With the rod you have, insert a cloth or tissue through the hole and slide the rod up and down through the barrel.

13. After you finish cleaning all the parts of the gun, you have to re-assemble the rifle starting with the last thing you took out. This is the basic rule in re-assembly. So in this case, it would be the lower guard. Work your way backwards until you have the base on the rifle. Afterwards, charge the gun a few times and fire to make sure all the parts are working. Then re-attach the magazine and move the selector to the safety position.

The most important steps throughout this whole process are the first four. This is because if they aren't properly done, a bullet can be fired accidentally. Most firing accidents are because the individual is not carefully practicing the first four steps.

As for cleaning the magazine, it is simple. Make sure the magazine is not attached to the gun. Empty out your magazine by pushing the bullets forward. Then remove the floor of the magazine by pushing forward with force; using the rod or the back of the bullet can help. As you are taking it out, place your hand over the exposed part so that the spring doesn't fly out. After you have pulled out the spring and the bullet base, proceed in cleaning the magazine. To put the magazine back, you will work backwards by putting in the bullet base, spring, and floor.

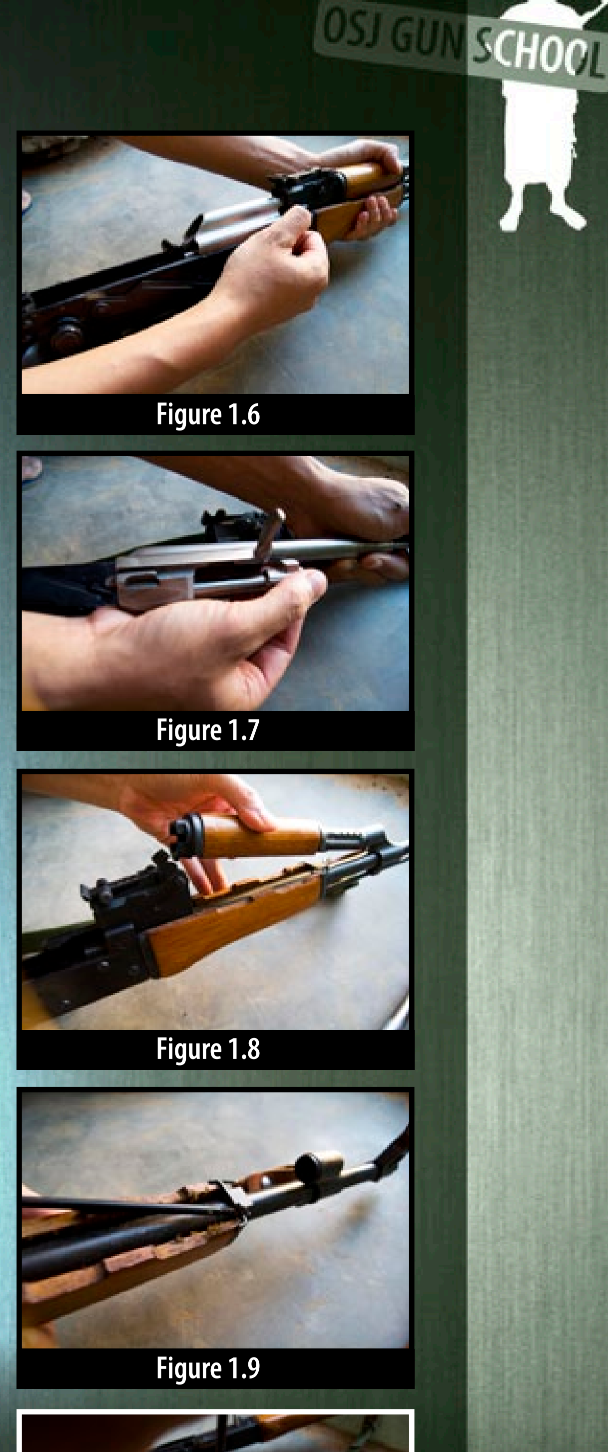


Figure 1.6

Figure 1.7

Figure 1.8

Figure 1.9

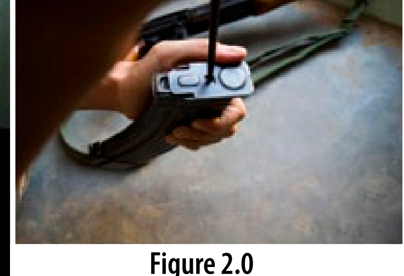
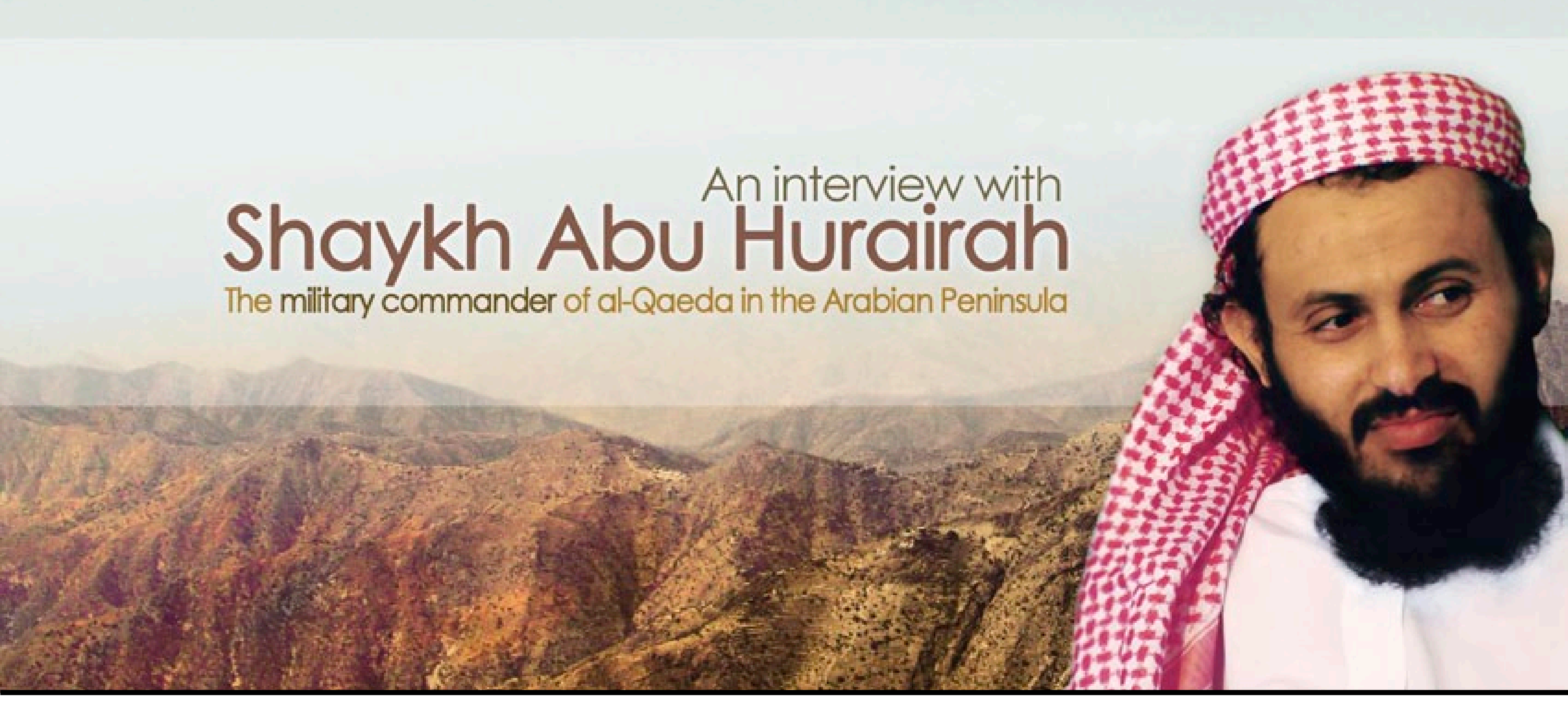


Figure 2.0

In the next edition of Training with AK, we will be discussing aiming as well as how to properly hold the rifle in various positions.



Question 1: Please introduce us to Abu Hurairah as-Sana'ani, and tell us about your parents and your studies.

Answer: Praise be to Allah and peace and blessings be upon the most honorable of Allah's creatures ﷺ and upon his family and his companions. As to what follows:

My name is Qasim bin Yahya bin Mahdi ar-Raymi. I am known as Abu Hurairah as-Sana'ani. I am married with four children, two sons and two daughters one of whom is married to one of the mujahidin brothers.

I have one sister who is married and four brothers, one of whom is detained at Guantanamo since the beginning of the invasion of Afghanistan, and another killed most likely by a man who is a contractor of the political security forces in Sana'a.

Of course, you specified the question about parents: they are fine, I ask Allah to protect them and use them in the benefit of Islam and Muslims. My father was imprisoned more than once and the officers of the political security and national forces continually give them trouble and raid their house in Sana'a.

My primary and preparatory studies was in a Science institution. My secondary schooling was in one of the shari'ah institutes. I used to take advantage of summer vacations by going to some of the centers of shari'ah. I was later enrolled in one of the Islamic universities but left it at the middle of the first year and went to Afghanistan.

Q2: The al-Qaeda Organization in the Arabian Peninsula battles against the Yemeni regime, targets the Saudi monarchy, carried out operations against the West and have recently targeted the Houthi Shi'a. Some might wonder, why open all of these fronts?

A: The Almighty Allah says: ﴿**And fight against the disbelievers collectively as they fight against you collectively**﴾ [9: 36].

And The Almighty says: ﴿**Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghut. So fight against the allies of shaytan. Indeed, the plot of shaytan has ever been weak**﴾ [4: 76]. And The Almighty says: ﴿**Allah does not burden a soul except [with that within] its capacity**﴾ [2: 286].

When the Almighty commanded us to fight all of the polytheists, He informed us of their weak plotting and effect, and that gaining victory over them is made easy and within reach, and He informed us that this matter isn't above our capability. We should only assault them through the gate: ﴿**"Enter upon them through the gate, for when you have entered it, you will be predominant"**﴾ [5: 23] and from real-life experience we indeed have seen the truth of what our Lord promised.

Furthermore, reality forces us to act this way since the international world of *kufr* today is mostly disunited except when it comes towards the pure Islam that our Prophet ﷺ was sent with. **If we don't fulfill the obligation of defending and repelling their oppression which aims to destroy us, then know that the ones who target the Muslims with bombs won't be repelled except when these bombs are exploded amidst them and on their own lands.**



As for targeting the Shi'a *Râfidha* in Sa'ada, it is because they involved themselves in the adoption of the American project which consists of tracking and going after al-Qaeda. Additionally, they have expanded inside the territories of *ahl as-sunnah*, and as a result their actions have led to the humiliation of some [Muslims]. It even reached the point where they assassinated some of the Imam's of a Sunni Masjid as well as arrested two brothers from amongst ours of whom are Mashoor al-Ahdal and Hussain at-Tais and then handing them over to Ali Salih's regime in exchange for 10 million Yemeni Riyals.

Q3: The Americans had bombarded the areas of al-Ma'ajala and Rafadh; what were the consequences of that bombardment?

A: The outcome of that bombardment is no lesser in brutality and criminality than what we hear of constantly in Palestine, Afghanistan and Iraq, from the bombing of elders, women and children by the hands of the American criminals. The Almighty Allah had willed that the reality of the agent Ali Salih be exposed to his nation and to the entire world. On the other hand, people realized that in the mujahidin do the traces of hope lay in and that the [Yemeni Government] are in fact the enemies of the ummah.

Q4: Can you briefly tell us why the government of al-Saud is a legitimate target for the mujahidin?

A: The government of al-Saud in the land of the Haramain is adopting a war on the pure Islam and replacing it with an Islam that is pleasing to the West until it was credited by them and praised much. They have exhausted all of their abilities to wage war on the mujahidin, and have set themselves as a new shield for the Jews and Americans just as their history is a witness to their stances that have even exceeded the Americans in the protection of the Israeli Jews in the beloved land of Palestine.

Q5: Obama and the American administration often repeat the statement that "the terrorists have killed more Muslims in comparison with non-Muslims"? What's your comment on that?

A: This Obama resembles Pharaoh in many aspects, and there is no room here to mention them all, but I remember here Pharaoh's saying as Allah informed us about him: ﴿**Pharaoh said, "Let me kill Musa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land"**﴾ [40: 26]. Thereupon Pharaoh feared for the religion of the people to be changed by Musa and he feared that "corruption" (i.e., dissension or civil strife) would appear in the land because of Musa and his call. And this criminal Obama fears for the Muslims from their own sons, after which he sends out destruction and corruption upon the Muslims in all fronts including the non-conflict zones. It is astonishing that Obama started listening a lot to the agents of his agents and then believed them to be genuine. He contradicts himself by making such a statement and truthful is our Prophet ﷺ when he said: "*If you have no shame, then do as you like*."

But perhaps Obama is saying the truth if he meant that we kill those who have the characteristic of those Muslims whom he loves and they love him, whom he commands and they listen, the likes of Ahmed Karzai, Ali Salih, Muhammad bin Nayyif, Maliki and their soldiers, including their agents from among the Shi'a. With regard to those, indeed we have killed of them more than we killed of the *kuffâr* of origin because the American's were a lot cleverer than the apostates since they ransomed their blood for the blood of those who sold their religion in exchange of preserving the life of others (i.e., Americans); and to us the rule concerning them is that they are apostate agents and it is an obligation to get rid of them.

Q6: Why target Muhammad bin Nayyif?

A: Check out the Wikileaks scandals. Even though this information is not new to us, it will tell you about the leading role of this creature in serving his masters in Washington. Ask him about his prisons and its detainees. In it is the indisputable news and ﴿**"[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust"**﴾ [12: 79].

Q7: There are several examples of

the individual operations in the West such as Nidal Hasan, Omar al-Farouk, Taimour al-Abdali, and the sister Roshanara Choudhury. What is your advice to the Muslim who seeks to carry out such operations, even if you have to put forward some military instructions in this respect?

A: Let me directly address my Muslim brothers over there: My Muslim brother, indeed those brave ones who have jealousy and concern about their religion and their ummah have recorded their stances towards their religion and the affairs of their ummah, so we consider them from those who won in their worldly life and their hereafter. And you, my honest brother, are no less than them in respect of jealousy towards the religion and ability. If you go kill a group of Jews or Christians after hearing that a pilotless drone killed a group of Muslims in Waziristan, and another person kills another group of them after hearing the killing of his brothers and sisters in Palestine by the Israelis and so on… an operation in their midst after each operation they commit against your Muslim brothers and sisters, if it were to be the case, would stop the striking, killing, occupation, humiliation and disgrace of our holy places that America and the West perpetrates.

Q8: What is your advice to the Muslims in the West in general?

A: I remind them of their Prophet's ﷺ saying: "*I am free of the ones who reside in their (polytheists) midst*" and that the fate of their loyalty to the believers and their disassociation from the disbelievers is on the edge, and that their sons, daughters and honor are in danger. Whoever from among them can't go out of what they are in, then they should fear Allah in their religion, in their soul, their sons and their brothers over there.

They should also be determined and intend that their stay there is only to assist their Muslims brothers and sisters, and that they should fulfill their obligation of coming to the aid of the oppressed ones in the face of the *kâfir* and oppressive countries. As for executing operations on the ground there, this Inspire magazine thankfully works towards preparing great ideas for that matter, and soon if Allah wills, there will be a military section explaining what the Muslim should do in that field.

Q9: We hear about the large number of operations in the South of Yemen. What are the reasons behind that?

A: The mujahidin's operations especially in Yemen are not restricted to a specific place with the exclusion of the others, but wherever oppression, persecution of people and wherever people's rights are taken away thereupon the mujahidin go to repel the oppressor away from the oppressed, encourage people against their enemy and inspire them to take their rights with their own hands. Thus this is the least obligation towards the oppressed.

The Prophet ﷺ said: "*Whoever forsakes a Muslim in a place where his sanctity is violated and honor is disgraced, Allah forsakes them in a place that they wish to be assisted in. Whoever assists a Muslim in a place where his sanctity is violated and honor is disgraced, Allah assists them in a place that they wish to be assisted in.*"

JIHADTOID



Qualities of a modern apostate army:

- Protecting a regime that commits *shirk* by way of refusal to rule by shari'ah
- Safeguarding a regime that takes America and her allies as guardians and protectors
- Punishing those who wage jihad against those whom it is *fard 'ayn* to repel (e.g., America)
- Giving protection to the Apostates

"…An operation in their midst after each operation they commit against your Muslim brothers and sisters, if it were to be the case, would stop the striking, killing, occupation, humiliation and disgrace of our holy places that America and the West perpetrates."



THE JIHADI EXPERIENCES

Individual Terrorism Jihad and the Global Islamic Resistance Units

ABU MUS'AB AS-SURI

Definition of Terrorism

I think that one of the most important fields of success in the recent American Jewish Crusader campaigns is that on the media fields. They have succeeded in imposing terminologies and definitions of people, and in forcing upon humanity a meaning of these terminologies, corresponding with their view. Among the terms which they have imposed today, in a distorted way, in order to express the ugliest of activities, manners and practices… are the terms 'terrorism', 'terrorists', and 'combating terrorism'…

It has even become natural in the Arab and Islamic media, and even the media of the Islamic awakening (*al-sahwah*), to reject this description, as if it was an accusation, a vice, and a disaster, which would cause those accused of it to be described by all the characteristics of depravity and everything derived from it in this world and the hereafter…

With all simplicity and courage we say:

We refuse to understand this term according to the American description. 'Terrorism' is an abstract word, and like many of the abstract words, it can carry a good or bad meaning according to the context, and what is added to it and what is attached to it. The word is an abstract term, which has neither positive nor negative meaning.

Arhaba: i.e., to terrify, and the *masdar* is *ar-rahab*… i.e., excessive fear. The one performing the action is an *irhâbî*… The one whom the action falls upon is a *murhab* or *marhûb*.

We have two types of terrorism:

1. **Blameworthy terrorism** (*irhâb madhmûm*): It is the terrorism of falsehood (*irhâb al-bâṭil*) and force of falsehood (*quwwa al-bâṭil*); it can be defined as every action, speech, or behavior which inflicts harm and fear among the innocent without a true cause.

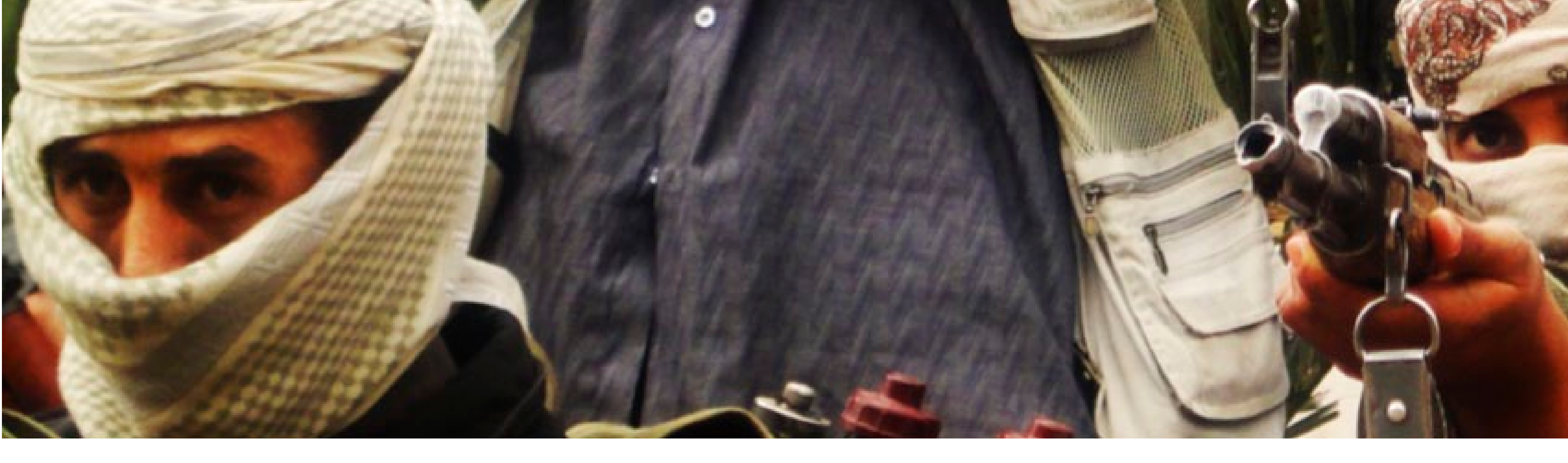
This kind of terrorism includes the terrorism of thieves, highway robbers, invaders, and assailants, and the terrorism of oppressors and un-rightful rulers of people, such as the Pharaohs and their servants… This is blameworthy terrorism, and its perpetrator is a 'criminal terrorist' who deserves to be punished for terrorism and its crime according to its damage and impact.

2. **Praiseworthy terrorism** (*irhâb maĥmûd*): This is the opposite of blameworthy terrorism. It is terrorism by the righteous that have been unjustly treated. It removes injustice from the oppressed. This is undertaken through terrorizing and repelling the oppressor.

The terrorism of the security men who fight against thieves and highway robbers is of this kind as is the terrorism of those who resist occupation, and the terrorism of people defending themselves against the servants of shayṭân. This is praiseworthy terrorism.

Terrorizing the enemies is a religious duty, and assassinating their leaders is a Prophetic tradition:

I remember that I was enrolled in a training course for cadres in the military wing of the Muslim Brotherhood organization during the days of the jihad and revolution against Hafiz al-Asad's regime. I was 22 years old. This was in the al-Rashid camp belonging to the Iraqi Army in Baghdad in 1980. When the trainer entered – and he was – may Allah have mercy upon him – a distinguished man, an elderly Shaykh from the first Muslim Brotherhood-generation, from those who pledged allegiance to Shaykh Hassan al-Banna, may Allah have mercy upon him, when he was 17 years old. He fought in Palestine in 1948, and was wounded in Jerusalem, and worked in the Muslim Brotherhood's Special Apparatus. He participated in the secret resistance against the British in the Suez Canal zone at the beginning of the fifties. He became friends with Sayyid Qutb, may Allah have mercy upon him. He emigrated from Egypt and lived outside the country for the rest of his life. He was a trainer in the *shuyûkh* camps in Eastern Jordan with the Palestine Liberation Organization (PLO) in 1969, and devoted himself to helping several of the jihadi movements, which were backed by



the Muslim Brotherhood. This was when the Muslim Brotherhood was still following the program of al-Banna and Qutb, before the plague of democracy and parliaments began…

He was training us in military disciplines and he also ran with us when we had physical exercise – in spite of his old age. He held lectures for us. I remember when he first walked in on a troop of 30 young men, the elite of the military wing of the Syrian Brotherhood at that time. The first thing he said to us in his Egyptian dialect, was:

'Are you Muslim Brothers?' We said yes. He said, 'Are you sure, my sons?' We said we were sure. He said, pointing at his neck, 'You will all be slaughtered. Agree?' We all said, overflowing with happiness and joy, 'We agree, Bey…'

He turned to the blackboard, and wrote the title of the first lecture on it: **'Terrorism is a religious duty, and assassination is a Prophetic tradition'!**

He drew a line under it and turned in order to start the lesson… and for us to start the work… We paid attention to the lessons, the path was drawn out, and the good news continued… The hope in Allah's generosity is great for those who fulfilled their pledge from that troop, and for the ones who are waiting.

What the Shaykh – may Allah have mercy upon him – summarized for us in a part of this religion's doctrine. I begin the following part of my lesson with it.

Allah has given clear orders in His book to terrorize His enemies. Along with it came the tradition of His Prophet, the Chosen One ﷺ consisting of his deeds, sayings and approvals. The Qur'an and the Sunnah have established the rules of this praiseworthy terrorism against Allah's enemies in clear words. In the Qur'an, Allah the Almighty says:

﴾**And make ready against them your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides whom you may not know of, but whom Allah knows of. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly**﴿ [8: 60].

The verse is clear in its text and unambiguous in its meaning… ﴾**Make ready**﴿ means train for combat. ﴾**Against them**﴿ means against your enemies. ﴾**Your strength to the utmost of your power, including steeds of war**﴿ is the shooting, riding and weapons. The Prophet Muhammad ﷺ said, "*Indeed, power is shooting*", repeating it three times.

Why this preparing and training for combat, the gathering of weapons, and making ready the steeds of war…? The verse itself has already explained it: ﴾**to strike terror**﴿ means in order to strike terror, ﴾**with it**﴿ means with what you have made ready for combat. ﴾**The enemies of Allah and your enemies**﴿ They are the ones whom the terrorist act is intended for. ﴾**And others besides**﴿ means the ones who support and help them, or the ones who wait in ambush for you in order to attack you. When they witness your terror against the assailants, your resistance, and self-defense, they will 'be terrorized' and frightened, and deterred from attacking, without you even knowing about their determination to attack. But Allah knew it, and deterred the enemy through your preparation and through your terror against the assailant enemies of Allah. Allah the Almighty knows everything.

Thus, and in short:

This generous verse has ordered preparation for the purpose of terrorizing the assailants' and Allah's enemies among the infidels and their servants.

The fugitive has understood this verse better than many Muslim clerics of this time. America has demanded all the Islamic countries to omit it, and all of *al-Anfâl*, *at-Taubah*, and *âl-`Imrân*… from the educational curriculum!!

The one who terrorizes others is a **'terrorist'** without any exception, and hence, there is:

1. An evil assailant terrorist.
2. A righteous terrorist defending himself or other oppressed people.

Thus, in the word *terrorist* we do not find any negative meaning when we use it to characterize the Resistance fighters or the mujahidin… they are, in reality, terrorists towards





their enemies, Allah's enemies, and His weak servants. So where is the ambiguity and the blame?!

Yes, we are terrorists towards Allah's enemies. We have already struck terror in them, and we have made them tremble in their holes, in spite of the hundreds of thousands of agents in their security agencies, *alĥamdullilâh*, and this happened after they terrorized the countries and mankind, and even put fear into the embryos in their mothers' bellies.

From this it follows that terrorism has been commanded in Allah's book, and in situations where the mujahidun are repelling their enemy and the enemy's terror through a defensive jihad. This is one of the most important religious duties. In fact, there is no duty more obligatory than this, except believing that Allah is One, as has been established by Islamic jurists and clerics. [We must grasp this] before the enemy's media terror and ideological terror captures us and makes us disclaim our identity, our Lord's book and the duties of our religion.

Allah's enemies knew that the command to terrorize them is repeated in many of the passages in Allah's book, and in the tradition of His Prophet ﷺ. Rumsfeld and others have stated this, and demanded from the Islamic countries that they omit many Qur'anic verses from the educational curriculum in the countries of the Arabs and the Muslims, even including the words of Allah the Almighty: ﴾**Say: O Disbelievers… You shall have your religion and I shall have my religion**﴿ [109: 1,6]. They said that these verses instigate hatred and division among people of different religions, and must be omitted!! I do not know where the indifferent hypocrites should go [to escape] what Allah the Almighty said: ﴾**Therefore, when you meet the disbelievers (in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are you commanded); but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost**﴿ [47: 4].

Muhammad ﷺ said, "*I was sent between the hands of the Hour with the sword until Allah will be worshipped alone with no partner. My sustenance was made under the shadow of my spear, and humiliation and lowliness were made for those who disobey my order. And those who imitate a people are from them*". Muhammad ﷺ also said, "*O people of Quraysh, truly, I have come to slaughter you*"…!

The rulers and the Ministries of Education responded to them, and adjusted the curricula several times. There are many examples, and the latest of them is the Pakistani Minister of Culture who went out publicly in front of the press to say that the two *Sûrah's al-Anfâl* and *at-Taubah* must be omitted from the curricula because they called for terrorism!!

Eventually, the matter brought America to a point where they gathered a number of the clerics residing in the West and the orientalists, in order to shorten the Qur'an and omit everything that, by their claim, incites hatred and fighting!! They came out with a new, shortened Qur'an named '*The True Qur'an*' (*furqân al-ĥaqq*). A number of media outlets talked about this, and afterwards I heard it in a press summary on the Saudi-Gulf Iqra channel! And so on. Allah says the Truth, and we are warned by His words: ﴾**They ask you concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.' Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from your faith and die in disbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein**﴿ [2: 217]. The command is clear and evident.

The most important terrorist actions against Allah's enemies, their leaders and their chiefs of disbelief (*a'immat al-kufr*), are to combat the chiefs of disbelief, as Allah the Almighty says: ﴾**But if they violate their oaths after their covenant, and taunt you for your faith, then fight the chiefs of disbelief for their oaths are nothing**

to them; that thus they may be restrained﴾ [9: 12].

So the most important of the jihadi actions is the liquidation of their leaders, by murder and assassination. This was confirmed in a number of separate events when Prophet Muhammad ﷺ sent mujahidin units as teams and special units, 'commandoes' of elite Companions… to assassinate leaders of disbelief (*ru'ûs al-kufr*) of his time ﷺ. These events are firmly proven. Among them is when he sent [a unit] to assassinate a female poet who was harming Allah, His Messenger and the Muslims by her poetry. So he ordered her assassination, and her tongue was silenced.

This is what Allah's Messenger ﷺ did. A Prophetic tradition which we are proud of, follow, and imitate, and we regard those who condemn it as disbelievers.

At the end of his life ﷺ, Fayruz ad-Daylami assassinated the head of apostasy in Yemen, al-Aswad al-`Ansi, who had seized power in Yemen. He wanted people to turn to apostasy, so Fayruz assassinated him. Gabriel informed Allah's Messenger about the event while he [Muhammad] was on his deathbed, and delighted him by the good news. Allah's Messenger ﷺ informed his Companions about it, and it is told that he said to them, "*Al-Aswad al-`Ansi has been killed. A blessed man from a blessed family has killed him*."

The assassination of leaders of disbelief among civilians and military personnel, among men from politics, propaganda and media, among the ones who discredit Allah's religion, and among the supporters of Allah's enemies who invade the Muslims, is a confirmed tradition of Allah's Messenger ﷺ. It is one of the most important arts of terrorism and one of its most beneficial and deterring operations and methods.

These are methods, which are also implemented by Allah's enemies. The CIA has obtained a license from the American government to assassinate presidents, if that is in the American national interest, and they have used it time after time. In the CIA, there is a special department for that! So I do not know why they forbid us from doing this? Then, the riffraff and hypocrites among our clerics, may Allah fight them, agree with them on this falsehood?!

After this necessary introduction in which we have undressed the word 'terrorism' and its derivates, in order to use it as a type of and one of the goals of jihad, we will now move on to the next point.

Observations about past terrorist operations and individual jihad:

We observe that those operations remained limited. They were performed by a few people here and there, as an expression of an emotional reaction following some hostile acts against Muslims. They increase in the places of aggression themselves, and this is because the minds and spirits are still naturally disposed towards a local or national awareness. If the colonialist invades a country, there would be a lot of reactions there, but when the same colonialist, with his military and civilian power of different kinds, is present in neighboring countries, no one threatens their interest.

We also observe that the ones performing these operations are not programmed [i.e., part of an organized program], in order to become a phenomenon for the sake of setting an example, pushing the Islamic Nation's youth to follow it, and building upon it. They are merely emotional reactions.

They have not transformed it into a phenomenon, because they are spontaneous, and nobody has occupied themselves with making them part of a program and presenting them as a strategic operational method. This is what we will adopt as a fundamental strategy at the base of our military theory in the Global Islamic Resistance Call.



NEXT ON THE JIHADI EXPERIENCES

Abu Mus'ab as-Suri starts discussing the practical steps of partaking in the individual jihad:

> "The Islamic Nation is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible for *all the youth* who want to participate in the Resistance to travel to the arenas of [open] confrontation. It is even unlikely that such Fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form an independent unit for Resistance and for the individual jihad."

SPECIAL

THE REVOLUTION
GUIDANCE, ADVICE & CLARITY

IN THIS SECTION:



The short & long-term plans after protests

Dr. Ayman al-Zawahiri

The corrupt and corruptive[1] regime has been savage with everyone who opposes it, and indeed, with all the people, and its police and security agencies have become packs of hungry wolves which bite at the flesh, sanctity and honor of our family, brothers and sisters. […]

If every street from whose residents someone was tortured was to rise up and demonstrate and besiege the police station to get the detainee out; if every college or institute from which a student was arrested was to stage a sit-in and boycott classes and request the rest of the students in the university to join them; if every village from which a young man was kidnapped was to besiege the police station; and if the imam of every mosque from whose attendees someone was arrested was to request the worshipers to demonstrate against the police station, these beasts would think a thousand times before biting us one by one.

If the unions, universities, factories and mosques were to rise up and take to the streets in mass protest, the government would give in.

They are able to kidnap us one by one, but they won't be able to face a mass wave of resentment and anger.

1 *The Advice of One Concerned*, As-Sahab Media (2007).

If we are silent about every victim who falls, we shall all fall victims, but if we defend every victim kidnapped, they won›t dare to kidnap anyone.

The other matter that I wish to clarify is that the corrupt and corruptive regime in Egypt strengthens these practices and trains its men in them to protect from popular resentment. And the Zionist Crusade led by America encourages the regime, because it is protecting its interests against the resentment of the Muslim ummah. So in the end, we are facing an alliance of oppression, repression, savagery and greed.

Resisting this alliance is the only path to deliverance. And resisting this alliance is carried out in two plans - a short-term and a long-term.

The short-term plan consists of targeting Crusader-Jewish interests, as everyone who attacks the Muslim ummah must pay the price - in our country and theirs, in Iraq, Afghanistan, Palestine and Somalia, and everywhere we are able to strike their interests.

And the long-term plan is divided into two halves: the first half consists of earnest, diligent work to change these corrupt and corruptive regimes.

I am unable here to offer a single prescription for change in every country, because every country has its own circumstances and conditions, but work for changes has some general characteristics, most important of which is patience at the length of the path, seeking reward from Allah and seeking His satisfaction alone without glancing at the satisfaction or resentment of the Creation.

The second characteristic: striving to achieve popular sympathy for the Islamic mujahid movement for change.

The third characteristic: force must be an element in change, and there must be work to achieve its means, whether this force will be put into practice in the form of a military coup, or in the form of a mass popular uprising or mass public disobedience to confront the corrupt and corruptive government, or in the form of guerilla warfare, or in the form of armed political resistance, or in other forms.

Whatever its form, method and means, force remains a necessary element for bringing about change when confronting the alliance of evil and repression to which I referred, after all paths to peaceful change have been blocked.

The fourth characteristic: that the ummah must get used to challenging





falsehood and declaring the truth in its face, even if that leads to sacrifice of wealth and self.

The Truth, Blessed and Exalted is He, says, relating the advice of Luqman (on whom be peace) to his son, ﴿And enjoin goodness and forbid iniquity, and persevere through whatever may befall you. Lo! That is of steadfast heart of things﴾ [31: 17].

The fifth characteristic: there must be an organization and leading change, guiding its progress and taking advantage of the opportunities which present themselves.

I remember that I met with the struggler brother Adil Husayn, may Allah have mercy on him, before his death, and that he gave me - among others - three pieces of advice: he emphasized the necessity of unity between the mujahidin, the necessity of focusing on striking Jewish and American interests and the necessity of being ready for the moment when the present regime collapses, **because it is a regime which has rotten to a degree which makes its collapse inevitable**, but historic transformations can take a number of years, and the winner is the one who avails himself of the opportunity of change and is prepared to capitalize on it. I ask Allah to reward him in the best way.

As for the second half of the long-term plan, it consists of hurrying to the fields of jihad like Afghanistan, Iraq and Somalia for jihadi preparation and training.

Thus, it is a must to hurry to the fields of jihad for two reasons: the first is to defeat the enemies of the ummah and repel the Zionist Crusade, and the second is for jihadi preparation and training to prepare for the next stage of the jihad. And I again emphasize that the Muslim ummah must have awareness based on the constants of the shari'ah and be well versed in the surrounding reality.

This awareness must be spread in its midst, especially since the ummah is currently facing a deceptive propaganda war from the Americans and their agents. We must not surrender to their deceptions, but must confront all their lies.

It's a war in which they are doomed to failure, and in fact, they have already failed, by the grace and guidance of Allah, despite the huge disparity between the capabilities of the vanguard of the Muslim ummah and the capabilities of the Jewish-Crusader armies of deception and falsehood.

“WE MUST NOT SURRENDER TO THEIR DECEPTIONS, BUT MUST CONFRONT ALL THEIR LIES.”

We must also awaken in the hearts of the ummah the spirit of resistance and Jihad; confrontation of aggression, oppression and tyranny; firmness on the truth; and rejection of the culture of concession and methodology of backtracking, which has led some to abandon the government of the shari'ah and concede four-fifths of Palestine.



The CLOWN of the Tawaghit

Muammar Gadhafi will certainly go down in history as the most lunatic of the tawaghit due to his repeated contradictions, beating around the bush, hilarious conspiracy theories and pure stupidity. We don't know what's funnier: his contradictions, quoting himself from his green book or how he opened the BBC interview with an *arrogant laugh* and then asked, "What is the question?" We have thus dedicated a place to laugh at this enemy of Allah.

"I don't like to appear on television or give interviews.

These people have been drugged, they are on hallucinogenic drugs.

Stand down from what post? From what position? I don't have any position! I don't lead Libya. Libya does not have a leader or president or king!

Since 1977 I haven't had any power.

They (protestors) listen to jihadi radios.

These (titles of leadership, presidents etc. in Libya and for UN) are honorary, nothing to do with power.

Don't lie "I understand!" You don't understand! And the world don't understand the system here!

No demonstrations at all in the streets! Have you seen the demonstrations?

Are they supporting us? [when asking about protestors]

No one against us! Against me for what?

They love me, all my people with me! They love me all! They will die to protect me, my people!

There is no army in Libya. [...] The only order that has been issued in Libya is not to use force at all."



NOTE

The apostate enemy of Allah who pretends to be like a rock-star has proven to the world the reality of his tyranny, lies and deception. Brothers in Libya have been fighting against this taghut for decades for all the right reasons. All the tyrants in the Muslim lands already do what Gadhafi does but just aren't as ridiculous.

We ask our brothers & sisters in Libya to continue standing up against the regime and to show patience in the face of his tyranny until he falls.



THE OVERLOOKED BACKDROP

Dr. Ayman al-Zawahiri

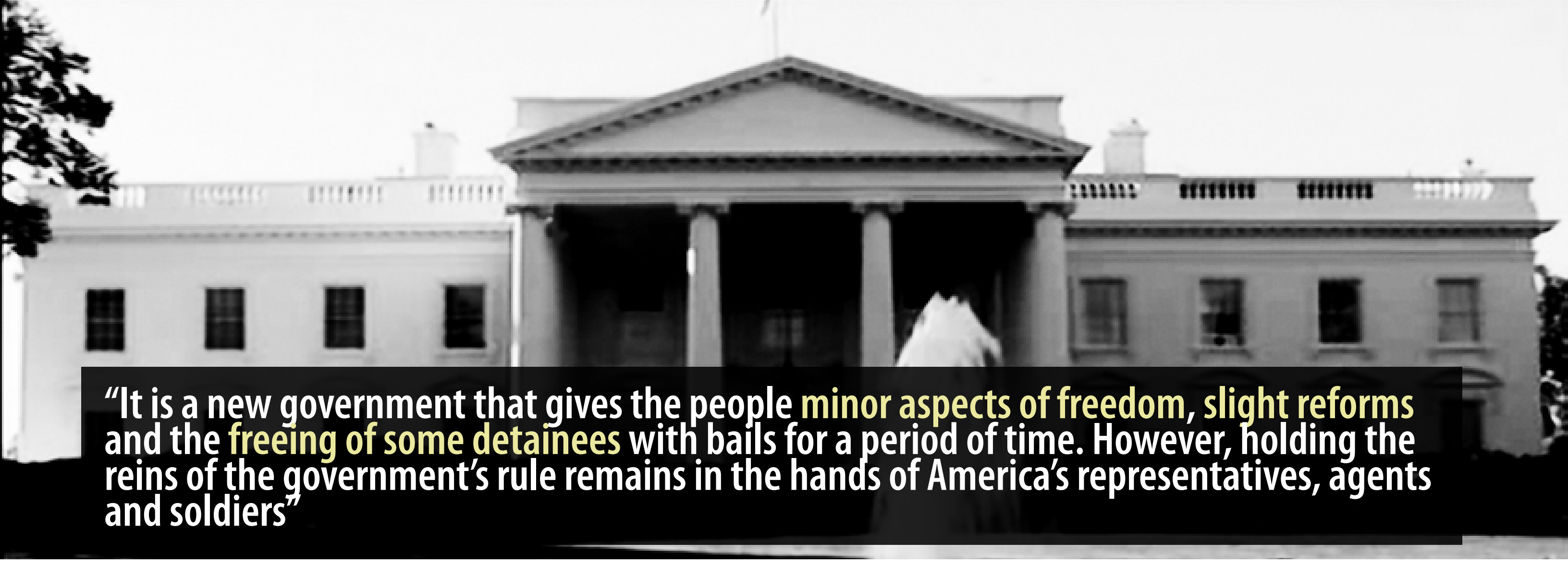
I greet those who stood up to resist the oppressive, treacherous rulers, the Zionists of the Arabs who wage war on Islam and shari'ah, prohibiting the women's veil, spreading depravity and immorality, extending bridges with the Zionist entity, participating with America in its war against Islam and Muslims under the name of the "war on terror."[1] They lay siege on our families in Gaza; actually, they imprison, torture its youth and extract confessions from them to supply the Israeli intelligence agencies. It reached a stage where they even tortured the injured and the sick that took shelter in Egypt to receive medical treatment, and demolished the border's passageways on top of our families' heads in Gaza and Sinai, and also pumped poison gases into the tunnels. They subjugate their nation, afflict it, declare its killing lawful, desecrate its sanctities, and seize its wealth.

O my respectable and honourable brothers: Indeed, what is taking place in Tunisia and Egypt, its influence has extended to Jordan, Yemen and the likes of the Muslim lands. These events have to be studied carefully in order not to waste the noble ones' anger nor the uprising of the free people lest their reaping result is stolen, especially after having sacrificed their souls, blood and the years of their imprisonment in the process. These corrupt regimes are an inseparable part of the international system which is led by America that wages war on Islam and Muslims. Hence, these governments are the authorized representatives of the super-powers and they are their supporters. In addition to carrying out and executing their policies - that include waging war against Islam and the Muslim women's veil, the changing of educational curriculums, the normalization of relations with Israel, the prevention of shari'ah's rule, the theft of the ummah's wealth - on account of that, the international super-powers advocate these national regimes, support them and overlook their crimes, oppression, subjugation, lies, falsifications and burglary. They replace them with others if they realize that these regimes aren't able to fulfill their interests or that the corruption of these regimes has reached to such an extent where it's unacceptable. Also it might be that the continuation of their rule results in provoking the people and inciting them to rise up in an uncontrollable manner. That is why America is leading the international super-powers in taking the initiative to replace these regimes and take new faces as a substitute for the old faces which delude the masses with slight reformation and freedom; however, the interests of the supercilious and oppressive powers of the world remain maintained and well-protected.

In the green land of Tunisia, the honorable and bright land where you find knowledge and the scholars, the land of *ribâṭ* and jihad, our families there have revolted against both the Americans conspiracy and France's plot which have waged war on shari'ah, hunted the veiled Muslim women and spread immorality and corruption. They have also consolidated the bridges of relations with Israel, and have subjugated, punished severely and imprisoned every honorable freeman who defends his religion, family, land and sanctities. These occupiers have taken Tunisia and what is in it to loot, and granted its treasure to the chiefs of their gangs who left the people to be the victim of poverty and destitution. Most of them don't even find the minimum necessities to fulfill their basic needs except after difficulty and hardship. Subsequently, at the time when people were demonstrating to demand their rights of an honorable life, they were confronted with flocks of police and security forces.

At that time, America was observing the situation for almost a month and when they sensed that their agent was burnt out and realized that the harm was more than the benefit, they flung him into the garbage bin of history where their agents are in Jeddah, and then they issued statements congratulating the new government which is an extension of Ben Ali's gangs and a bunch of his associates. By doing so, America attempted to make a calculated change in order

1 Taken from, "*The message of hope and joy to our families in Egypt 3*." (As-Sahab Media, 2011).



to release the flames of the volcano and its lava far away from judging by shari'ah, far away from hostility towards Israel and far away from abstaining to assist America and its war against Muslims under the name of the "war on terror."

It is a new government that gives the people minor aspects of freedom, slight reforms and the freeing of some detainees with bails for a period of time. However, holding the reins of the government's rule remains in the hands of America's representatives, agents and soldiers.

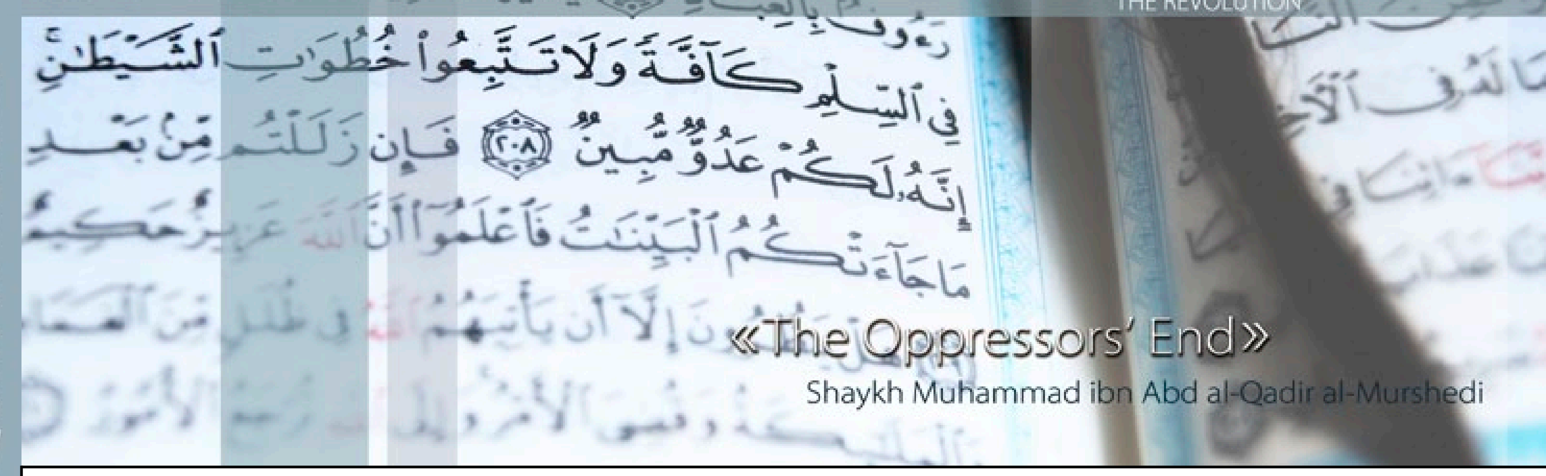
Therefore, it is the duty of the free people of Tunisia to stand in the way of their fraud and to continue their sacrifices and effort until Tunisia comes back to be a castle of Islam, jihad and *ribâṭ*. And to take up its appropriate role in defending al-Aqsa, assisting the mujahidin wherever they are in the land of Islam and helping the oppressed as well as striving to liberate the land of the Muslims from the armies of the contemporary Crusades in Afghanistan, Pakistan, Iraq, the Arabian Peninsula, Somalia and the Islamic Maghreb.

The secular al-Barada'ai who is prepared, well-ordered and qualified, is a substitute that frankly declares his secularism by saying that the second article of the constitution can be discussed again despite its deficiency and weakness. A substitute who was brought up and encompassed by the international law and is known by its commissioners. A substitute who doesn't display any views on the normalization of relations with Israel nor the aggression on Afghanistan and Iraq, nor the blockade on Gaza, nor the Arab collective defence nor on the subsidization of basic goods for the lower class, nor on the sale of the public sector and the country's sufficiency of essential productions. He is a substitute that resides in Vienna and visits Egypt in his spare time. He came to Egypt on the third day of demonstrations and stated publicly that he is ready to lead a caretaker government if the nation wanted that. I don't know where will be the headquarters of this temporal government; is it going to be in Cairo, Vienna or New York?

He is a substitute who is harmonious with the international order and willing to accomplish its objectives and maintain its interests. Perhaps he will give the poor and oppressed some aspects of freedom and slight liberality; however Egypt will remain a base for the Crusade, and an essential participant with America in its war against Islam in the name of the "war of terror" and a defender of the Southern border of the Zionist existence.

I have mentioned when I spoke about Britain's method in corrupting the rule in Egypt, that they corrupted the legislative order, kept the structure of the Egyptian state and transformed it into an institution that serves their interests. Yet, they allowed a counterfeit political life in such a manner that parties are in constant conflict with each other, elections are set up and governments are replaced, nonetheless, the threads of the game remain always in the hands of the British commissioner whose armies are stationed in the land of Egypt to protect the interests of Britain. And that is exactly what America wants from Egypt; they want either a tyrannical government or a democratic one that is ruled by one party or many, clashing with each other in succession to rule. However the threads of the game remain always in the hands of the American ambassador whose armies are positioned in Ras Banat, the Western airport of Cairo, Sinai, Israel, and there is the biggest American base outside its land. Also in the Arabian Peninsula, and the Islamic Maghreb, their warships sail in what surrounds us of seas and oceans.

O people of freedom and honor in Tunisia, Egypt and in each of the Islamic lands: May Allah bless your firmness, steadfastness and your sacrifices. The way is still long in order to liberate the ummah from its invaders, so be aware lest your reaping is stolen, or that your sufferance is taken advantage of, lest the faces change, oppression remains and subordination continues.



«The Oppressors' End»

Shaykh Muhammad ibn Abd al-Qadir al-Murshedi

The signs of Allah concerning the end of those who oppress are continuing to be in succession and His punishment upon the unjust ones follow without interruption, and the case of Ben Ali and Mubarak wasn't secluded from the world's eyes and ears. Thus, each beginning has an end, and for every term is a decree: ﴿**And your Lord is not unaware of what they do**﴾ [6: 132].

Allah has made causes for the end of those who oppress and has ordained for them a torment as a consequence of their oppression; He destined this with His divine decree or by His just command, and it is no longer than a few days before Allah's decree descends, so let the oppressors bide their time and let them await ﴿**Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting"**﴾ [9: 52].

And what do the enemies anticipate of the believers? It is the best thing in any situation; it is either victory which makes Allah's word the highest or martyrdom for the sake of Allah which is the great attainment.

And what do the believers expect of those who deviate from the shari'ah? It is either the punishment of Allah – to take them as it took the ones before them who were deniers – or that the believers destroy and afflict them with a punishment from their hands ﴿**So wait; indeed we, along with you, are waiting**﴾ and the best outcome is known… it is for the believers.

Indeed, Allah had already destroyed many of the oppressors, irrespective of whether they were individuals or groups, and He, The Exalted, showed us their ruins and their remains on earth to see with one's own eyes and He informed us about their end in His holy book and we have confidence in what our Lord informed us more than what we see with our eyes.

The Creator, Exalted is He, says: ﴿**And [We destroyed] A'ad and Thamud, and it has become clear to you from their [ruined] dwellings. And Shaytan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception. And [We destroyed] Qaroon and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not out runners [of Our punishment]. So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves**﴾ [29: 38 - 40].

Those oppressors whom Allah had destroyed collectively among them were the people of A'ad and Thamud and individually such as Qaroon, Pharaoh and Haman. Verily, Allah had already informed us of their fate as well as the causes of their destruction: ﴿**As for A'ad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs**﴾ [41: 15].

So in spite of their disbelief in Allah, their denial of His signs and their disbelief in His messengers, they were arrogant upon the earth, subjugating who surrounded them of the people, tyrannizing them, and were deluded by their strength: ﴿**And they said "Who is greater than us in strength?"**﴾. The Almighty said responding to them with an astounding answer: ﴿**Did they not consider that Allah who created them was greater than them in strength?**﴾.

They had been enticed by arrogance, self-conceit and by being delighted with the goods of the present life which Allah entrusted them with. Such is the way of the oppressors and the unjust.

Indeed, their prophet Hud, peace be upon him, had admonished them and warned them of the result of their engagement in sinful acts,

wickedness and haughtiness so he said: ﴾Do you construct on every elevation a sign, amusing yourselves? And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally? And when you strike, you strike as tyrants. So fear Allah and obey me. And fear He who provided you with that which you know; provided you with grazing livestock and children, and gardens and spring. Indeed, I fear for you the punishment of a terrible day"﴿ [26: 128 - 135].

But the oppressors refrained from the command of Allah and accused His messengers of lying: ﴾They said, "It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples. And we are not to be punished. And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers﴿ [26: 136 - 139].

This is the Sunnah of Allah: ﴾Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe. Even if every sign should come to them, until they see the painful punishment﴿ [10: 96 - 97].

Here is another page from the pages of mankind's story which is continuing within the ocean of history, and this one is a scene from the scenes of confrontation between the truth and falsehood as well as destruction for the oppressors and the unjust: ﴾And to [the people of] Madyan [We sent] their brother Shua'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfil the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters was﴿ [7: 85 - 86].

Madyan was a city of which its people had exceeded the limits in their economy; they transgressed in its financial transactions, and they had seized the people's wealth unlawfully. They had also turned away from the path of Allah, threatening whoever wanted to follow the right path. They sought deviation and declination from the straight path while Allah's Prophet (Shua'ayb) was calling and warning them that if they didn't believe then they should at least be patient as the two parties were awaiting a divine decree which Allah judges by it ﴾And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges﴿ [7: 87]. Meaning, to linger and wait without harm from both sides, until Allah judges between us. And He is the best of judges.

But it is not pleasing for the *ṭawâghît* that *îmân* is established on earth and represented by a group of people who are not devoted to the *ṭawâghît*. The existence of a Muslim group on earth who aren't devoted except to Allah, and don't recognize any sovereignty but His sovereignty, and don't rule by any law in their life affairs except His law, and don't follow any way except His way, this will consequently threaten the *ṭawâghît*'s authority even if this group secluded itself, abstained and left these tawaghit until Allah's judgement comes to them at its appointed time.

Truly, the *ṭâghût* is forcefully making this battle incumbent upon the Muslim group even if they choose not to engage in that battle against them, to the extent that the existence of truth itself exasperates falsehood and based on this self-existence, this battle against falsehood is binding, and that is the Sunnah of Allah which comes to pass by all means: ﴾Said the eminent ones who were arrogant among his people," We will surely evict you, O Shua'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling? We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision"﴿ [7: 88 - 89].

Those who return to disbelief after they have been granted righteousness by Allah, after having been showed the way, guided by Allah to the truth and rescued by Him from being slaves to other slaves, indeed, by doing that they are making a false testimony against Allah and His religion; a testimony which suggests that they have not found goodness in the religion of Allah. So they renounce it and return to embrace the religion of *ṭâghût*! Or it at least implies that the religion of *ṭâghût* has a right to exist, that its legislations has legitimacy in ruling, and that its existence isn't contradictory to having faith in Allah. It is concluded as that because they go back to the *ṭawâghît* and recognize them after they had believed in Allah. Therefore this is a very dangerous testimony, it is even more dangerous than the testimony of the ones who have not known guidance nor lifted the banner of Islam; thus it is a testimony in recognition of the banner of *ṭâghût*.

Whatever the costs may be in order to leave the enslavement to the *ṭawâghît* and to be a slave to Allah alone, it is much less and easier

than the costs of being a slave to the *ṭawâghît* – which costs outrageously, regardless of the apparent safety, security and assurance about life, residence and possessions. These costs are burdensome, extended and long-termed, and what kind of slavery is more evil than the submission of man to the legislation of another man? And which slavery is worse than the clinging of man to the will of another man? And which slavery is more evil than that of which the fate of man is depending on the desire, fantasy and whim of a fellow man?! And which slavery is more evil than that of which man is in control of another man directing him anyhow he wishes?

It costs people their wealth – under the rule of *ṭâghût* – which isn't secured or protected by law, it costs them their children as the *ṭawâghît* bring them up in whatever manner they have in mind [in their institutions], including conceptions, thoughts, imaginations, characteristics, traditions and customs. It even goes beyond that to go as far as having a dominant influence over their souls and their life itself. The *ṭâghût* forsakes them according to his own objective, and out of their skulls and remains he sets up flags of glory for himself and the high ranked.

In the long run, it costs them their honor, due to the fact that fathers don't possess the right to withhold their daughters from prostitution which the *ṭawâghît* are content with in any case, whether it is in the form of direct rape that takes place on large-scale throughout the time or by way of bringing them up on ideas and concepts which makes them a source of permissible satisfaction of lust in the name of freedom, femininity, equal rights and other slogans! Facilitating and paving to them the way for prostitution and immorality.

Whosoever thinks that his wealth, honor, life and the life of his sons and daughters will escape the danger within the ruler ship of *ṭâghût* without Allah's rule, indeed he lives in an illusion or perhaps lost contact with reality!

The price of worshiping the *ṭâghût* is very huge in terms of soul, honor and wealth, and whatever the servitude to Allah alone may cost, it is more profitable and more appropriate even in the scale of this present life, aside from its weight in the scale of Allah: ﴿**Said the eminent ones who disbelieved among his people, "If you should follow Shua'ayb, indeed, you would then be losers"**﴾ [7: 90].

That is complete forgetfulness, absolute heedlessness and the greatest relapse when the truth is viewed as a loss and guidance as deviation. So look at how their end was, verily, this is the real loss ﴿**So the earthquake seized them, and they became within their home [corpses] fallen prone. Those who denied Shua'ayb – it was as though they had never resided there. Those who denied Shua'ayb – it was they who were the losers. And he [i.e., Shua'ayb] turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"**﴾ [7: 91 - 93].

Just as the Almighty Allah destroyed the groups of oppressors, the Omnipotent destroyed oppressive individual tyrants. The Almighty said about this tyrant who exalted himself in the land, the perished Pharaoh: ﴿**Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [new born] sons and keeping their females alive. Indeed, he was of the corrupters. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared**﴾ [28: 4 - 6].

"That is complete forgetfulness, absolute heedlessness and the greatest relapse when the truth is viewed as a loss and guidance as deviation."

That is the oppression of rule, dominance and violence; this is the oppression of ego and arrogance. It is the spirit of oppression and its method is corruption, killing, deeming people weak and even massacring them. The tyrant seeks superiority and desires to deem the believers weak but Allah wants unlike what Pharaoh wants, and the Almighty decrees other than what the tyrant wishes.

Those oppressive transgressors are deceived by their forces, dominance and by their ability to devise stratagems. They choose for themselves what they love, and choose for their enemies what they have in mind, thinking that they are able to do this and that. But Allah wants unlike what they want so He challenged Pharaoh, Haman and their army stating that their precaution and vigilance against Him will be of no use. They continued afflicting the oppressed ones with the worst tor-



"The existence of truth itself exasperates falsehood and based on this self-existence, this battle against falsehood is binding, and that is the Sunnah of Allah"

ment, slaughtering their [new born] sons and keeping their females alive and yet they were alerted and feared for their selves and their possessions from those oppressed. So they would spread the spies and look out for them. In spite of this, Allah wanted to bestow His blessings upon those oppressed ones without specification, and wanted to make them chiefs and leaders, not slaves nor followers. He also wanted to destroy the oppressive transgressors who deviated away from guidance and went astray from righteousness: ﴿**So We took him and his soldiers and threw them into the sea. So see how the end of the**

> "The Sunnah of Allah is proceeding and for today's *ṭawâghît*, there is a fixed term as well as a period of time they have to reach"

wrongdoers was. And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised﴾ [28: 40 - 42].

To Allah is their return, with Allah is their Reckoning and the pleasures they had will be unavailing to them: ﴿**How much they left behind of gardens and springs, and crops and noble sites, and comfort wherein they were amused! Thus We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved**﴾ [44: 25 - 29].

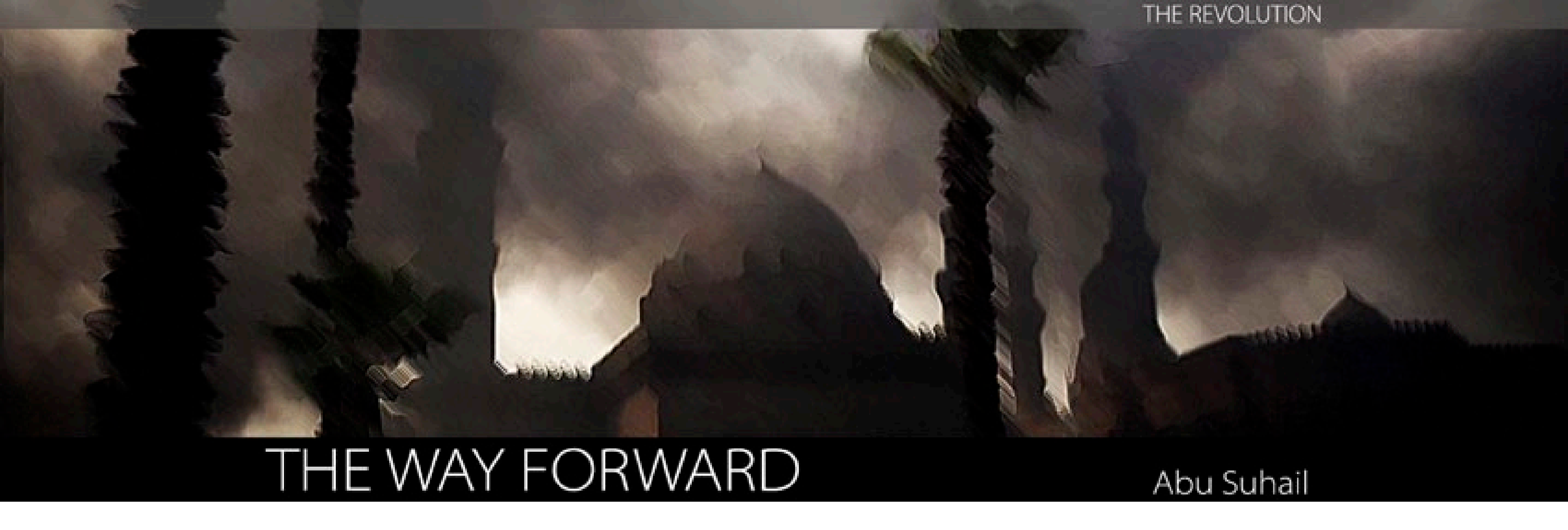
The tyrant's page was folded and he (i.e., Pharaoh) preceded as an old memory, but his sins, wrongdoings and crimes remained surrounding him as an evil result and as a curse upon him: ﴿**[It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you and lost from you is what you used to claim**﴾ [6: 94].

And there was another tyrant, an arrogant dictator ungrateful to the blessings of the Almighty Allah. He was Qaroon, the one who had great fortune and big treasures, nevertheless, his wealth didn't benefit him since he disbelieved in Allah, became content with his power alone and was enticed by what Allah entrusted him with of temporal wealth: ﴿**So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qaroon. Indeed, he is one of great fortune." But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient." And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves**﴾ [28: 79 - 81].

That is the end of the oppressors and the transgressors, and your Lord is competent of destroying them, but for every term is a decree. The Sunnah of Allah is proceeding and for today's *ṭawâghît*, there is a fixed term as well as a period of time they have to reach. ﴿**While we await for you that Allah will afflict you with punishment from Himself or at our hands…**﴾ [9: 52].

The Sunnah of Allah is coming to pass concerning the *ṭawâghît* of today through destroying the oppressors and increasing them in punishment at our hands. That is the punishment of Allah which befalls upon whoever desists from Allah's commandments and diverts from His way: ﴿**Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people, and remove the fury in their hearts…**﴾ [9: 14 - 15].

This is the command of Allah and His promise, and Allah is predominant over His affairs. My Lord says: ﴿**And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. That [is so], and [also] that Allah will weaken the plot of the disbelievers**﴾ [8: 17 - 18].



THE WAY FORWARD

Abu Suhail

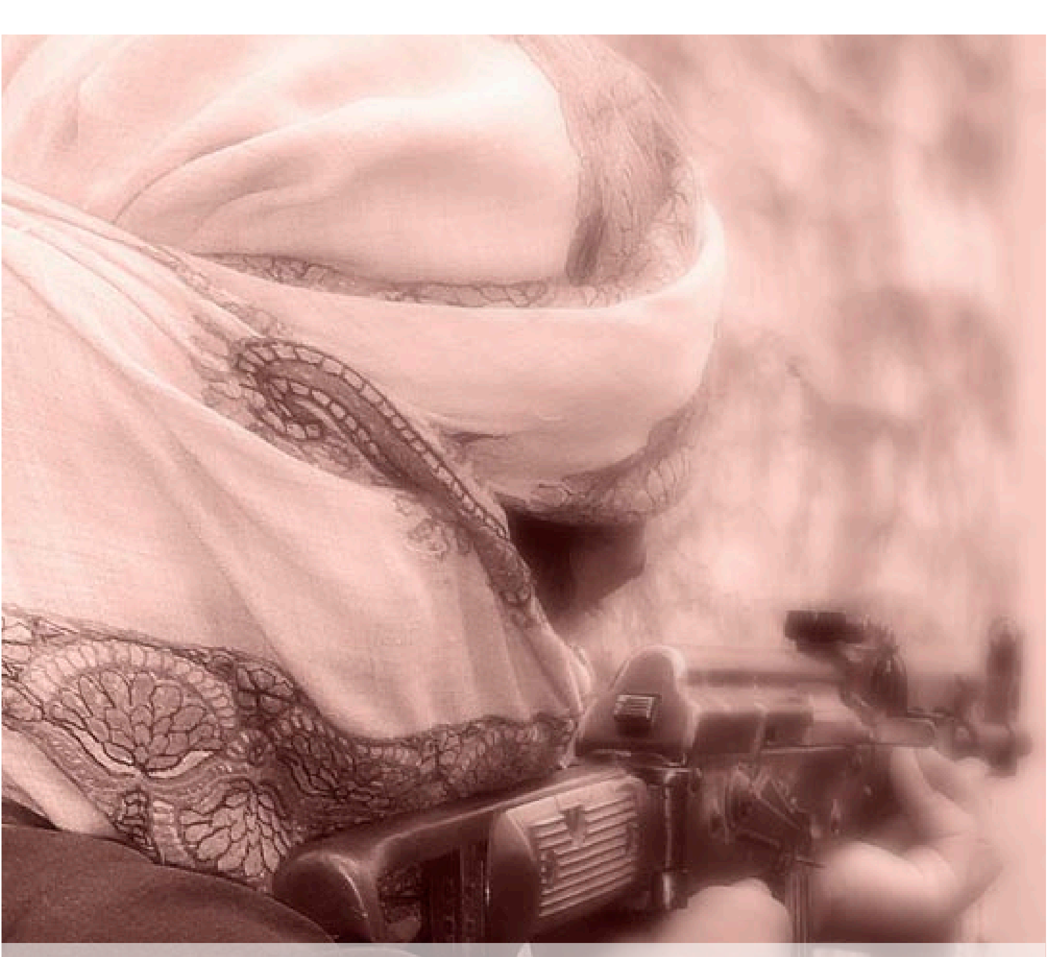
MUBARAK'S FAREWELL FRIDAY. It will be remembered as a day when the Egyptian's changed the history of not only a single country, but an entire region under tyrannical control. A day when the people could no longer take the fangs of oppression, and rushed to do away with what harmed them. It was also a day that exposed America's two-faced policy on democracy. The mask unveiled that their greedy interests determined who and what is just and unjust, as they had kept silent for those thirty years, smiling with approval in the face of a tyrant and squinching with anger in the face of those who sought to remove the oppression. It should come as no surprise that Shaykh Usama bin Laden had realized this decades ago, apprehending the fact that the snake's red, white and blue Yankee head has to be severed in order to relieve ourselves of their all-embracing policing of the ummah.

Egypt's Revolution has proved that when the masses are fed up, they become the greatest threat to rulers. Within this lies a deeper rehearsal. That is, Allah, the Irresistible, is the One who gives and takes power. This is part of the process of how Allah 'checks' people against each other as He says, ﴿**And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned [i.e., praised]**﴾ [22: 40].

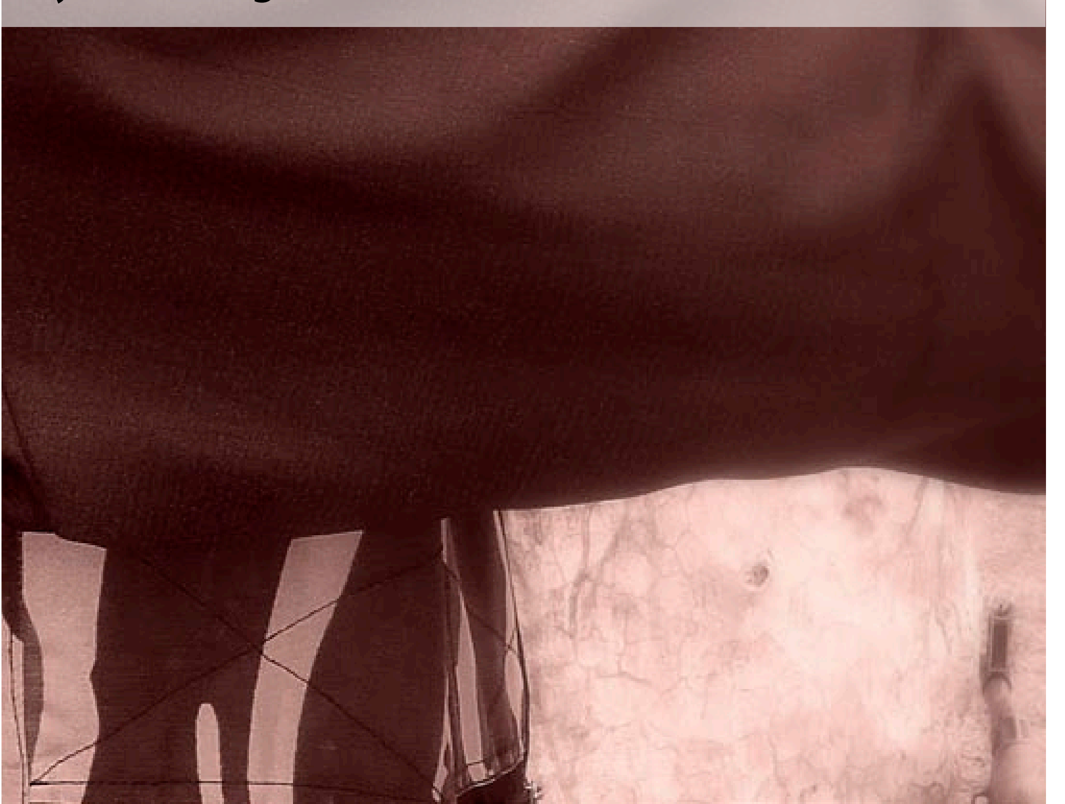
It has also proved that al Qaeda's rage is shared by the millions of Muslims across the world whether they are in Egypt, Tunisia, Libya, Algeria, Yemen or elsewhere. Even in the countries where the protests haven't yet taken form, the sentimentality is apparent such as in Saudi Arabia, Indonesia, India, Pakistan, Afghanistan, and elsewhere. For decades, Muslims in various parts of the Islamic world have desired the removal of their puppet regimes. It is a fact that Washington deliberately hides from the public due to what they prefer from their interests. This event has now clearly shown and exposed that Washington doesn't give a hoot as to who is in power – even if it's a dictator – as long as their greedy interests are fulfilled. In other words, it is America that benefits the most from autocratic regimes while the people suffer the greatest in various forms. Uncle Sam should have kept in mind the scientific formula of actions and reactions that states: Explosions are generated due to pressure. We are now witnessing a massive explosion throughout the Islamic lands and it doesn't seem to be settling down any time soon.

John Perkins, the author of *Confessions of an Economic Hitman*, had written:

> "The concept of a worldwide holy war was a disturbing one, but the longer I contemplated it, the more convinced I became of its possibility. It seemed to me, however, that if this jihad were to occur it would be less about Muslims versus Christians than it would be about LDCs (Less Developed Countries)) versus DCs (Developed Countries), perhaps with Muslims at the forefront. We in the DCs were the users of resources; those in the LDCs were the suppliers. It was the colonial mercantile system all over again, set up to make it easy for those with power and limited natural resources to exploit those with resources but no power.
>
> I did not have a copy of Toynbee with me, but I knew enough history to understand that suppliers who are exploited long enough will rebel. I only had to return to the American Revolution and Tom Paine for a model. I recalled that Britain justified its taxes by claiming that England was providing aid to the colonies in the form of military protection against the French and the Indians. The colonists had a very different interpretation.
>
> What Paine offered to his countrymen in the brilliant *Common Sense* was the soul that my young Indonesian friends had referred to — an idea, a faith in the justice of a higher power, and a religion of freedom and equality that was diametrically opposed to the British monarchy and its elitist class systems. What



> "If this Egyptian revolution has taught us anything, it has taught us that sitting and waiting for tyrants to fall is not practical; mobilization of the people is necessary for the tyrants to give in."



Muslims offered was similar: faith in a higher power and a belief that developed countries have no right to subjugate and exploit the rest of the world. Like colonial minutemen, Muslims were threatening to fight for their rights, and like the British in the 1770s, we classified such actions as terrorism. History appeared to be repeating itself."[1]

Although our time has yet to see this kind of explosion of jihadi proportions, the one with foresight can see that the ground is being laid for it.

The Egyptian's may be able to breathe a little bit more with the removal of Mubarak, but the jail cell has only expanded. It was the clamping down on the basic freedoms such as speech that limited the tongues of the ordinary Egyptians from speaking up the truth. Now with this extra breathing room, the next step for the people is to call for the law of *ar-Raĥmân* to be implemented, shatter the peace treaty with Israel and prepare themselves for the ultimate revolution of capturing al-Quds from the Jewish hands.

If this Egyptian revolution has taught us anything, it has taught us that sitting and waiting for tyrants to fall is not practical; mobilization of the people is necessary for the tyrants to give in. This is what your brothers in the al Qaeda Organization and other jihadi organizations have been working for: inspiring the people all over the world to rise up for the Islamic cause of eliminating the tyrants so that we have a clear shot at Israel. It is a collective effort that requires the ummah to be on the same page. The fat donkey sitting on the pathway however is America. With a weakened America, it will allow us to stride about the lands in honor, with the permission of Allah. □

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1 Taken from 'Confessions of an Economic Hitman' pg. 49.



THE EGYPTIAN

SAMIR KHAN

You, the Egyptian, are standing amidst one of the most prime moments your country has ever gone through. You didn't think it would happen in your lifetime… but it just unfolded in front of your very eyes. The government that you knew was pressurizing the people into a mute slavery is now gone. You're free. The people are happy. You are happy. The military appears to be on your side. Where do you go from here?

You have to decide what your identity is. This will help determine your future course of action. Do you define yourself according to your culture or your religion? What really takes more precedence in your heart?

How do you run your life? Is it by what the constitution says or by what the *Rabb al-'Âlamîn* says?

Finding out where your loyalty lies is the most important struggle in your identity search. The ones who find clashes between what their heart tells them and what Islam commands, often fall into an identity crisis and end up justifying their actions or thoughts with flimsy excuses while not realizing that Allah is closer to them than their jugular vein. This is the disease of the so-called 'moderates' who condemn their own mujahidin brothers because they see the *fiqh* of jihad in the same way America and her allies see it.

Your loyalty should be to Allah and His Messenger ﷺ. This implies that all matters of disagreement or in question should be referred back to the Qur'an and Sunnah. Turning to this law or that leader only leads to a great loss in the afterlife. Allah says: ﴾**And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result**﴿ [4: 59].

So the clause here is that part of belief in Islam is to refer things back to Qur'an and Sunnah, always. The flip side of the coin is that if you don't, it is as if you don't take seriously what Allah says; and those in position of leadership who don't judge by shari'ah are at the greatest loss here as Allah says: ﴾**And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers**﴿ [5: 44].

The question now comes: what do you do if your government decides not to rule by shari'ah? Who does your loyalty go to? The state or Allah?

The answer is clear and doesn't need to be expounded here. *Walâ'* and *Barâ'* for Allah is the strongest knot of *îmân* as the Messenger of Allah ﷺ said, "*Indeed, the strongest bond of îmân is that you love for Allah and hate for Allah.*"[1]

Ibn Abbas said: "Whoever loved for Allah's sake and hated for Allah's sake and befriended for Allah's sake and showed enmity for Allah's sake, will achieve by this Allah's friendship and the slave will not attain the real taste of *îmân*, even though he may pray much and fast much, until he does all these things. Today, most of the people maintain relationships and love only for some worldly reason, but this will not profit them anything (on the Day of Judgement)."[2]

The revolution you have experienced in Tahrir Square, Alexandria and other places was not an end goal nor has it proved the correctness of its path. There is a time and place for everything. What doesn't change though are the principles. From these principles is the ultimate loyalty to Allah, The Almighty. Whatever He loves, you must love. What He hates, you must hate. I swear by the One who raised the sky without pillars and rests the orbits in perfect order, the sweetness of *îmân* bursts with spectacular flavors when one becomes obstinate in his love for what his Lord loves, and obstinate in his hatred for the sake of what his Lord hates. The trials he faces become his gardens as he knows that the rewards await him in a better life.

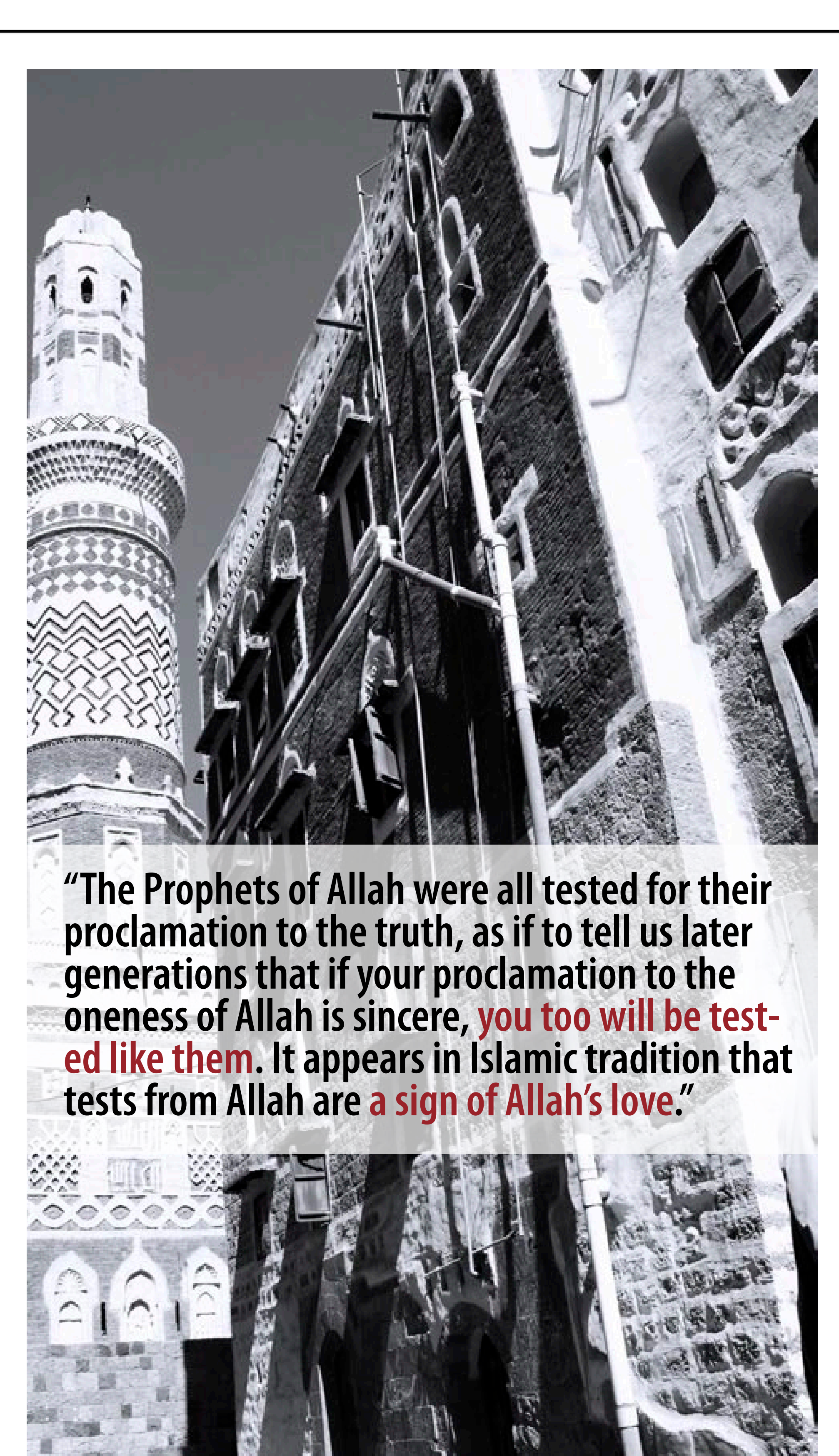
Today your people have found themselves in a new dilemma. Sure, the enemy may have left the seat of authority, but you now are faced with a complex interconnection between what is democratically acceptable and what is Islamically acceptable. What America wants – and has even put forward as a condition for the next government – is the maintenance of the peace treaty with Israel. Adding to that, they have already expressed their dissatisfaction of the country falling under the rule of

1 Classified as hassan; taken from the collection of Imam Ahmed (4/286).

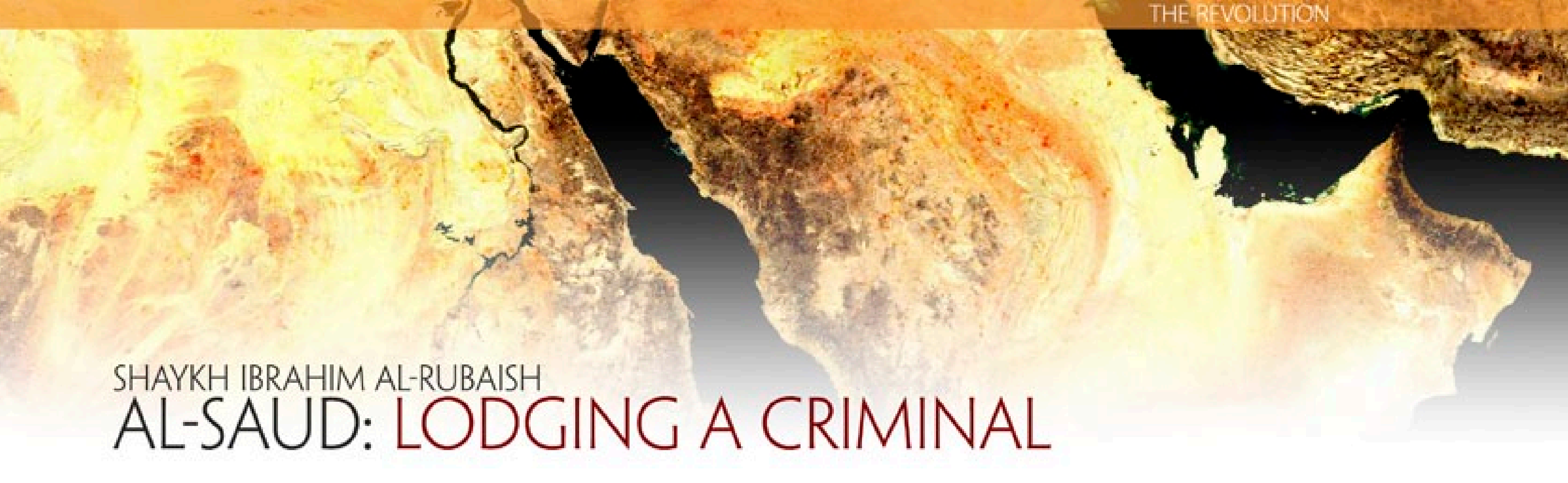
2 Narrated by Ibn Jareer at-Tabari.

‘Islamists’ or Muslims who fear their Lord. This is what is democratically acceptable, and allows life to go on quietly. At the same time, it will contradict the fundaments of Islamic law which is that peace treaties with an enemy whom it is individually obligatory (*farđ ‘ayn*) to repel are null and void. The one in that position to make such a decision – including his administration and supporters – will bear the sins. It is the shari’ah way that will always lead to success in this life and the next no matter the trials. ﴾**And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good**﴿ [29: 69].

The ultimate revolutionaries in Islamic history were our Prophets. It was they who showed us how to be patient in the face of tyranny, and how to sacrifice oneself cheaply for the sake of uplifting the truth over falsehood. The Prophets of Allah were all tested for their proclamation to the truth, as if to tell us later generations that if your proclamation to the oneness of Allah is sincere, you too will be tested like them. It appears in Islamic tradition that tests from Allah are a sign of Allah’s love. The same thing can be said about the Saĥâba, especially the early converts who went through all types of punishment and torture for the sake of Islam. After them are our scholars. Ibn Taymiyyah was expelled from his land, Imam Ahmed was severely whipped in prison and many others have gone through similar tests for the sake of raising the banner of *tawĥîd*. So this is a sunnah of Allah that will continue till the Day of Judgement. Our sacrifices must then be for the sake of Allah for we only have one soul, a single chance, to exchange ourselves for Paradise.



“The Prophets of Allah were all tested for their proclamation to the truth, as if to tell us later generations that if your proclamation to the oneness of Allah is sincere, you too will be tested like them. It appears in Islamic tradition that tests from Allah are a sign of Allah’s love.”



SHAYKH IBRAHIM AL-RUBAISH

AL-SAUD: LODGING A CRIMINAL

When Tunisia's *ṭâghût* was driven away, homeless and on the run, he didn't know where to go after he was refused to enter into his masters' country of France.[1] However, he ended up in the land of Muhammad ﷺ. It's as if though Nayif ibn Abd al-Aziz heard about his eviction, phoned him and said, "Come here to find wealth and security. Come here for plotting and conspiring."

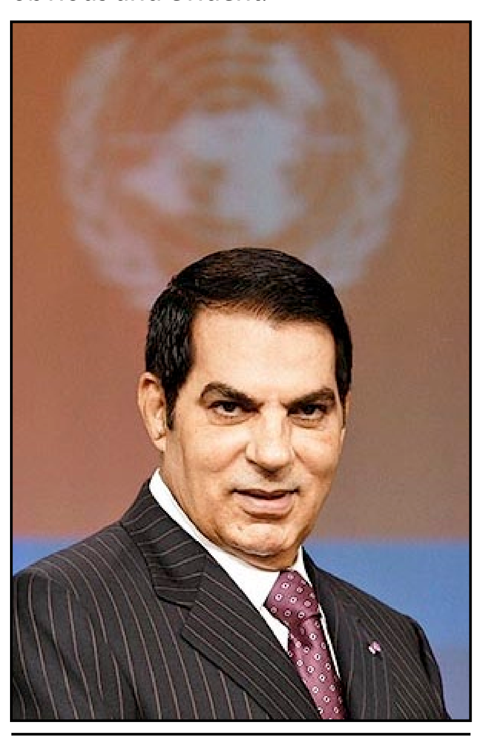
Such an event requires from us to briefly examine its indications:

First indication: We share with the people of Tunisia their happiness for the downfall of Tunisia's *ṭâghût*, and that satisfied a little of what is in the breasts of a believing people. I ask Allah to increase him in abandonment and loss.

I was truly pleased that Allah removed an evil which afflicted our brothers for many decades. But I don't think that this will help the situation of the Muslims because oppression won't disappear and a *ṭâghût* is often substituted by another. Rather it will be replaced by lesser oppression because of slight reforms like some aspects of freedom and increases of income. However the shari'ah isn't implemented and man-made laws are worshipped besides Allah. Today's situation is similar to the time when the polytheists would substitute an old idol for a better and newer one. What is happening at this time is the same as back then with the exception of the physical idol. We should follow and act in accordance with the commandment of Allah which is the solution in such circumstances: ﴾**And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah**﴿ [8: 39]. Therefore, we shouldn't abstain from fighting these *ṭawâghît* until *fitnah* is eradicated – which is *shirk* – and until Allah's rule and command is complete and has no equal.

As to the contemporary condition of most people, it is that they practice some aspects of the religion such as praying and fasting, for the sake of Allah. And for some, they practice the religion for the sake of the tyrannical rulers, following them as to what they permit and forbid. Hence, if the rights of Allah and the rights of Caesar clash, then the rule would be Caesar's. Unfortunately this became widespread among people and even among their scholars to the extent that if you request a permissible matter or forbid an evil one, they will reply to you by saying that the system bans this and legitimizes that. It is true that in order to change our situation, great sacrifices are required from us, taking in view how the Prophet ﷺ sacrificed for the sake of spreading pure monotheism. Indeed, the shari'ah law which came to preserve the life also ordered it to be sacrificed for the sake of preserving the religion. And were not many of the Prophet's ﷺ companions killed except for the sake of spreading *tawĥîd*?

Second indication: The Sunnah of Allah is at work in relation to the end of those who shed blood and mischief in the land. This Sunnah isn't changed nor replaced and whoever denies this Sunnah, is denying history which is obvious and evident.



"However the shari'ah isn't implemented and man-made laws are worshipped besides Allah. Today's situation is similar to the time when the polytheists would substitute an old idol for a better and newer one."

1 Taken from, "*Ben Ali and Ibn Saud*." (Al-Malahem Media, 2011).



"Scholars are like the moon which Allah enlightens with the darkness of people's nights. Nevertheless, this moon's existence becomes nonexistent if there is an influence towards it from other than Allah."

On account of that, my advice to whoever connects their selves with those *ṭawâghît* is that they shouldn't be careless about dedicating their selves to them especially if this is what they choose without being forced. Conversely, they should ensure a return point because the unhesitant is the one who doesn't go into a matter except after knowing its consequences. And you should not be more royal than royals nor more tyrannical than the tyrants because your end would either be of that in which the *ṭawâghît* take advantage of you and then drive you away or that in which Allah destroys them and takes you with them or at best, leave you for the people to rejoice at your misfortune.

Third indication: I specifically direct this to the mufti of al-Saud, to the staff of major scholars and to whoever ascribes legitimacy to the government of al-Saud: *There he is!* The *ṭâghût* of Tunisia! Who fought the people in their religion and corrupted their life in this world! He waged war on the Muslim women's veil. He fought Muslims in their prayer to the extent that even switching on lights at the time of *fajr* was considered to be a crime; its doer deserved monitoring because it was a sign that its doer observed prayer. This *ṭâghût* made himself a ruler above Allah's rule when he legalized what Allah prohibited and made illegal what Allah made lawful. He went as far as banning polygamy and legalizing *ribâ*. Hence, which transgression is more than this? And what criminal is greater than this criminal? He fled from his nation lest they take revenge! He was rejected by France and then he was taken in by your ruler in authority who - in my opinion – is not asked about what he does.

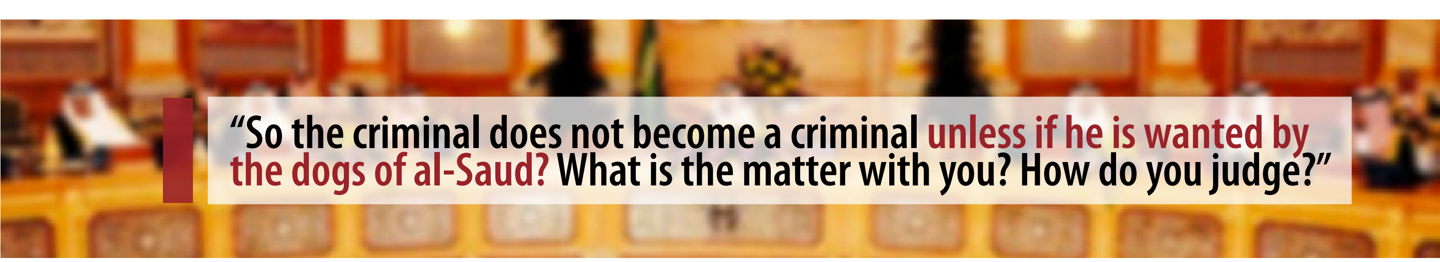
So, where is the fatwa and rule regarding what he has done if you are truthful? Where are those judges who give rulings against the mujahidin? And where are the rehabilitation's members? Where are those whom at the time when they see someone providing the mujahidin with living quarters, criticize and disapprove of his actions greatly? And they inflict with the severest of judgment. We use as a proof the hadith of: "*Allah cursed him who accommodates a criminal (in religion).*"[2]

So the criminal does not become a criminal unless if he is wanted by the dogs of al-Saud? What is the matter with you? How do you judge? Show us your fairness. Prove to the people that you say the truth whether it is with or against you.

Indeed, your silence is taken as evidence among the rest of evidences which verify that you are no more than employees by Ibn Saud. He makes you speak whenever he desires and he silences you when your silence is more beloved to him than your speech. None of you have the right to make an objection, and your reply to him in each situation is "we listen and obey". He gives you if he is pleased with you, but if you anger him then he holds back your incomings. Be careful that you do not do the actions of Bani Israel whom if their nobleman steals, they leave him. But if their poor steal, they impose the law.

Scholars are like the moon which Allah enlightens with the darkness of people's nights. Nevertheless, this moon's existence becomes nonexistent if there is an influence towards it from other than Allah. It is covered whenever they want and uncovered whenever they want. Consequently, its blessings vanish and its benefits are restricted. This becomes the situation when scholars are controlled by the rulers.

2 Narrated by Muslim (22/4876).

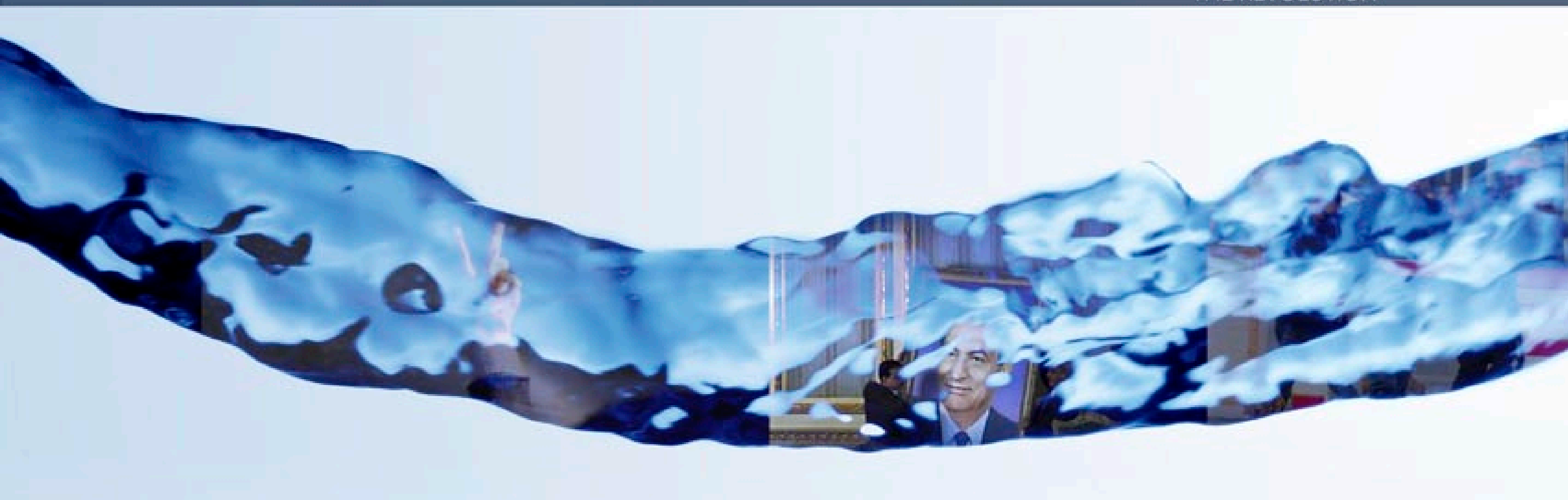


"So the criminal does not become a criminal unless if he is wanted by the dogs of al-Saud? What is the matter with you? How do you judge?"

Hey Ali, Mubarak just fell....



Guess who's joining the party next?



THE TSUNAMI OF CHANGE

SHAYKH ANWAR AL-AWLAKI

One could only imagine the feelings of Hosni Mubarak watching his huge portrait, which watching over the great hall where his ministers of government would meet, was brought down and solemnly moved out of the hall, ending a legacy of oppression, corruption and a life of apostasy.

It was the 6th of October 1981 when the world was shocked with the greatest and most spectacular event of its time: the assassination of Anwar Sadat. Thirty years later the people of Egypt surprise the world again with their toppling of the next in line, Hosni Mubarak.

Not ruling in accordance to the law of Allah was a sufficient enough reason for the removal of Sadat but his signing of the peace accord with Israel added urgency to the mandate of his removal. His assassination marks the first large-scale operation by the modern jihad movement.

Hosni Mubarak proved to be no better. In fact he proved to be an eviler version of his predecessor. He went further with the persecution of the Muslim activists and mujahidin, and he furthered the process of turning Egypt into a client state of the West and Israel. Corruption increased under his rule and the gap between the rich and poor widened even more. This time he was removed, however, not by a selected few but by the entire population of the largest Arab state. Eighty million spoke with one voice and said "leave" to the ally of America and Israel.



For a long time the Muslim world has not suffered from such stagnancy in its forms of government. Mubarak, Gadhafi, Ben Ali, Saleh, Assad and the kings of Morocco, Jordan and the Gulf have been a scourge on the ummah and many were seeing no end in sight. It was becoming an accepted, albeit an unwanted, reality that Mubarak would be followed by his son just like Bashar followed his father and just like every other system of government in the Middle East, whether it was a monarchy or a republic, was there to stay, was there forever. This spirit of defeatism was widespread but was not universal. There were those who wanted change and believed that it was not only possible but soon. Muslims who understood Islam never accepted the rotten systems of government that were wrapping the area in a cloak of tyranny. They wanted change and they worked for it. They paid the price for their struggle and defiance by losing their lives, living in exile and being imprisoned.

Even though many aspired for change and believed that it was near, no one saw it coming from Tunisia. But then when it came from Tunisia, no one saw it happening in Egypt. So leaving the expectations of what might or might not happen in the



future, let's take a look at how this Tsunami of change has already benefited the ummah.

The first and probably most important change that this monumental event brought is a mental one. It brought a change to the collective mind of the ummah. The revolution broke the barriers of fear in the hearts and minds that the tyrants couldn't be removed. After the Algerian crises of the past decade when the elections brought victory to the Islamists, a civil war ensued that resulted in large scale bloodshed and caused many to think that any attempt for change would bring with it more tyranny than what they want to remove. This led to a widespread belief that changing the client regimes in the Muslim world which have the entire Western world backing them politically, militarily and economically is unrealistic in this period of our struggle. The events of Algeria which came after unsuccessful attempts by the Islamic movements in Egypt and Syria spread a spirit of defeatism amongst the ummah. The long lives of the tyrants along with their amazingly long rule led to the belief that there was no hope in change. Twenty three days in Tunisia and eighteen days in Egypt were enough to shatter that deep and long held belief. The Tunisian and Egyptian people proved to us that it can be done.

It appears that the West was taken by surprise by the current events. This left them scrambling in their reactions and gave an impression of a Western leadership that is confused, worried, and unhappy for the departure of some of its closest and most reliable friends, but yet willing to betray them and ride on the wave of change that is sweeping the area.

The Western leaders realize that it would be unwise to reveal their true feelings of what is happening. The West knows that it would be unwise to stand by their friends when the masses have spoken out and asked for freedom, a principle the West claims that it stands for. But it seems that the West either does not know what is awaiting them or does know but wants to put on an optimistic face. Let's take a look at some of what the Western leaders and experts have been saying:

Hillary Clinton claims that: "The success of peaceful protests discredited the extremists and exposed their bankrupt arguments." Robert Gates thinks that the Arab protests represent a major setback to al Qaeda. Fareed Zakaria asserts: "there is an interesting debate on whether the events in the Middle East are good for the United States, the West, good for peace and stability, but I think there can be little dispute about whom they are bad for: al Qaeda. In fact the Arab revolts of 2011 represent a total repudiation of al Qaeda's founding ideology." Peter Bergen who sees that al Qaeda would be watching the events with a mixture of glee and despair only sees the glee in the fact that al Qaeda would be happy to see the current regimes gone but would mostly view the events with despair because: "whatever outcome there is in these different revolutions and revolts, I think it is very unlikely that a Taliban style theocracy is going to



"The revolution broke the barriers of fear in the hearts and minds that the tyrants couldn't be removed."

replace the regimes that are fallen."

The statements of the U.S. State and Defense Secretaries prove that either the intelligence reports these guys are reading are misleading or that they are just trying to justify the stance that they are forced to take in support of the Arab masses, by claiming that they are bad for al Qaeda when they know very well that the opposite is the case. In the case of Fareed Zakaria, well, he is wrong this time just like he, and his cabal of neo-conservatives, are wrong every time they speak about an issue pertaining to the Muslim world.

But for a so-called 'terrorism expert' such as Peter Bergen, it is interesting to see how even he doesn't get it right this time. For him to think that because a Taliban style regime is not going to take over following the revolutions, is a too short-term way of viewing the unfolding events.

We do not know yet what the outcome would be, and we do not have to. The outcome doesn't have to be an Islamic government for us to consider what is occurring to be a step in the right direction. Regardless of the outcome, whether it is an Islamic government or the likes of al-Baradi, Amr Mousa or another military figure; whatever the outcome is, our mujahidin brothers in Tunisia, Egypt, Libya and the rest of the Muslim world will get a chance to breathe again after three decades of suffocation. The crackdown that the Islamic movement in Egypt witnessed at the out-start of the Mubarak regime and that continued for the following thirty years would not be possible again in a post-revolution Egyptian government. The anti-Islam secular government of Tunisia that was the only Arab state to go as far as banning the *niqâb* would be impossible to repeat in a post-revolution Tunisia. In Libya, no matter how bad the situation gets and no matter how pro-Western or oppressive the next government proves to be, we do not see it possible for the world to produce another lunatic of the same caliber of the Colonel. By the will of Allah those days are gone. Even if the upcoming governments wanted to continue with a policy of appeasing the West and Israel, they would not have the strength and depth of power that the previous governments had developed over the past three decades. In addition to that, it would be difficult for a government that came into power, in order to fulfill the aspirations of the people for freedom, to restrict their freedoms even if it wanted to and was pushed by the West to do so. If the West is counting on an Animal Farm scenario to follow the revolution, they are definitely mistaken.

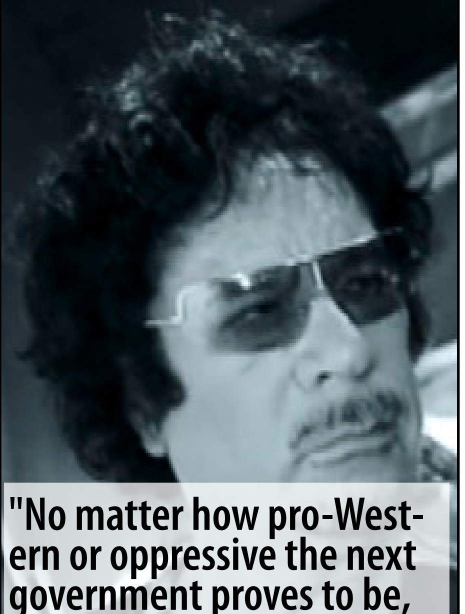
If one would trace back the roots of today's jihad movement, one would see clearly the strong influence of the Egyptian Islamic movement. It was Sayyid Qutb and then the Egyptian Jihad that represented the ideological basis for today's jihad work. For the scholars and activists of Egypt to be able to speak again freely, it would represent a great leap forward for the mujahidin.

One should not consider the rule of Mubarak as being successful in crushing the jihad movement. What he has done was to spread the movement all over the world. The pressure on our mujahidin brothers in Egypt was the cause behind them moving into Afghanistan, Pakistan, Sudan, Yemen, Europe, and the United States. This exodus brought with it the proliferation of the jihadi ideology. Therefore, so to speak, Hosni did not solve the problem; he just spread it all over the place.

Another important lesson is the American response. Hosni Mubarak has been a staunch ally of America, as America wishes to call him or an American stooge as we view him. He has stood firmly in the face of popular opposition from the entire Muslim world when he continued with the peace process with Israel. His support for the American invasion of Iraq in the first Gulf War was indispensible for America. He persecuted the Islamists in his country, filled the prisons, tortured, and killed, all for



"He was conned by America. He was tricked, swindled, cheated, or as Malcolm would have liked to say: *He's been bamboozled*. America duped him and then dumped him."



"No matter how pro-Western or oppressive the next government proves to be, we do not see it possible for the world to produce another lunatic of the same caliber of the Colonel."

the sake of America. He did the dirty job for the Americans. In spite of that, how did the Americans treat him at his moment of need? They trashed him. He was conned by America. He was tricked, swindled, cheated, or as Malcolm would have liked to say: *He's been bamboozled*. America duped him and then dumped him.

Now the important question is: Are the rest of America's servants, littering the scene from Morocco to Pakistan, paying any attention?

The fruits of what happened in Egypt are not exclusive to Egypt. In fact we might probably witness the greatest effect of what is happening in Egypt outside of Egypt. One such place might turn out to be Yemen. Yemen already has a fragile government and the events of Egypt are only going to add pressure on it. And any weakness in the central government would undoubtedly bring with it more strength for the mujahidin in this blessed land. Yemen would also represent another great opportunity for the West to show their hypocrisy of calling for freedoms while supporting a dictator just because they do not want Muslims to be ruled by Islam.

Another place might be Libya. Omar al-Mukhtar had left the Libyans with a legacy of jihad against the West and as such Libyans have featured prominently in jihad work ever since. Al-Gadhafi has filled the Libyan prisons with thousands of our mujahidin brothers. With turmoil in Libya, these brothers will have a chance to regroup again and connect with their brothers in the Maghreb. With the events in Tunisia, Libya and Algeria, the jihad in the Islamic Maghreb is witnessing a new dawn.

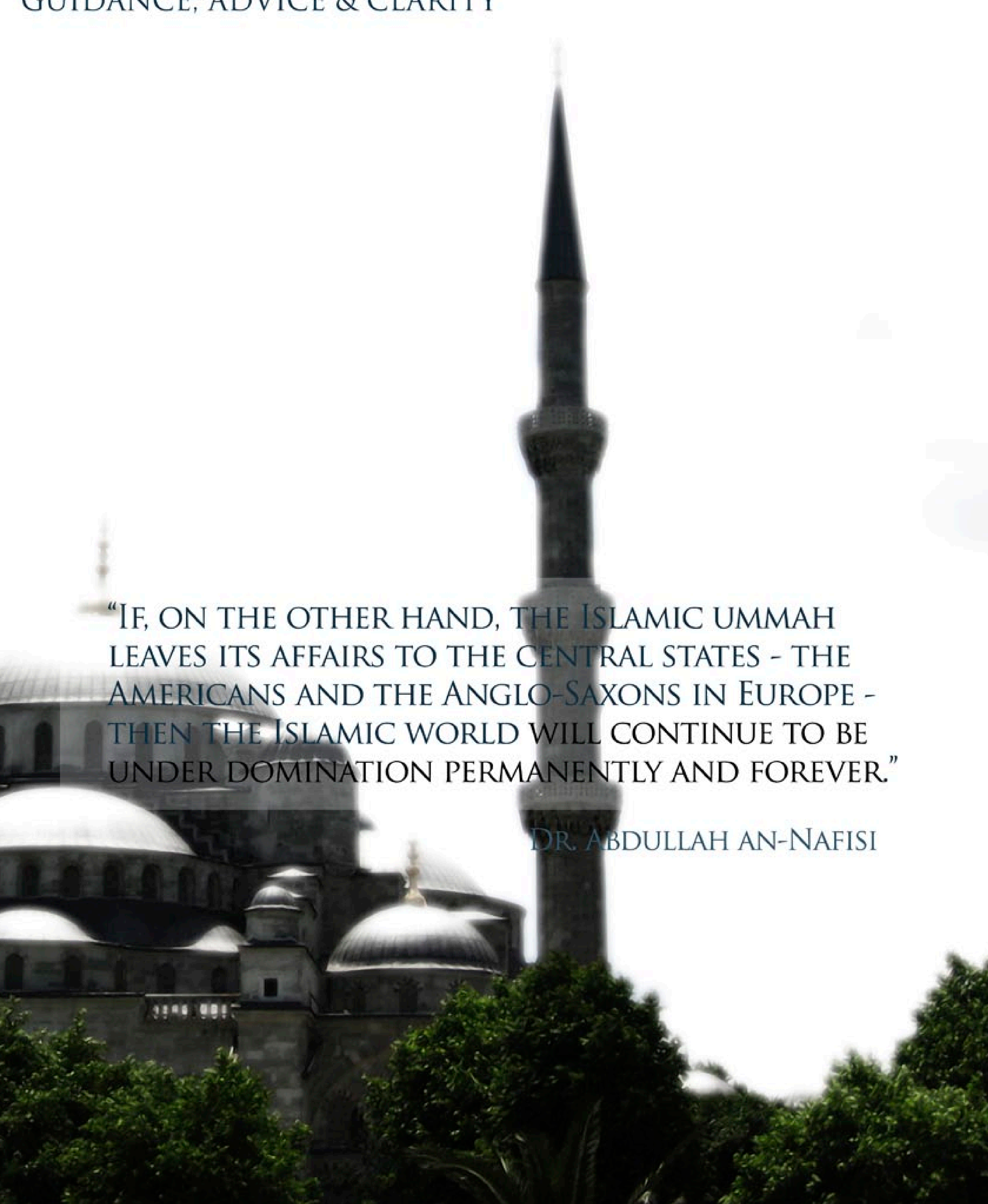
Then there are the great expectations of what will come out of the Arabian Peninsula when the revolts reach the shores of the Gulf. Does the West not realize that there are thousands and thousands of mujahidin in Saudi prisons and elsewhere in the Arabian Peninsula? Doesn't the West realize how the jihadi work would just take off as soon as the regimes of the Gulf start crumbling?

Peter Bergen believes that al Qaeda is viewing the events with glee and despair. Glee yes, but not despair. The mujahidin around the world are going through a moment of elation and I wonder whether the West is aware of the upsurge of mujahidin activity in Egypt, Tunisia, Libya, Yemen, Arabia, Algeria, and Morocco? Is the West aware of what is happening or are they asleep with drapes covering their eyes? Or is what is happening too much for the West to handle at the moment and they are just bidding for time while attempting to prop up some new stooges who would return the area to the pre-revolution era?

America, since 9-11, has been focused on the fight with the mujahidin in Afghanistan, Pakistan, Iraq and now Yemen. It has devoted its resources and intelligence for the "fight on terror". But with what is happening now in the Arab world, America would no doubt have to divert some of its attention to the unexpected avalanche that is burying its dear friends. America has depended on these men for the dirty work of protecting the American imperial interests. They acted as point men that saved America the effort of doing it themselves but now with their fall, America would have to divert huge amounts of effort and money to cultivate a new breed of collaborators. This would force America, which is already an exhausted empire, to spread itself thin, which in turn would be a great benefit for the mujahidin. Even without this wave of change in the Muslim world, the jihad movement was on the rise. With the new developments in the area, one can only expect that the great doors of opportunity would open up for the mujahidin all over the world.

"Yemen already has a fragile government and the events of Egypt are only going to add pressure on it. And any weakness in the central government would undoubtedly bring with it more strength for the mujahidin in this blessed land."




"If, on the other hand, the Islamic ummah leaves its affairs to the central states - the Americans and the Anglo-Saxons in Europe - then the Islamic world will continue to be under domination permanently and forever."
Dr. Abdullah an-Nafisi

Accessing Jihad Network

Loading alQaeda server.........
Server Connected
<inLine> /load/statistics/svc

Producing statistics...

Ben Ali............. booted

Mubarak............. booted

Muammar Gadhafi:

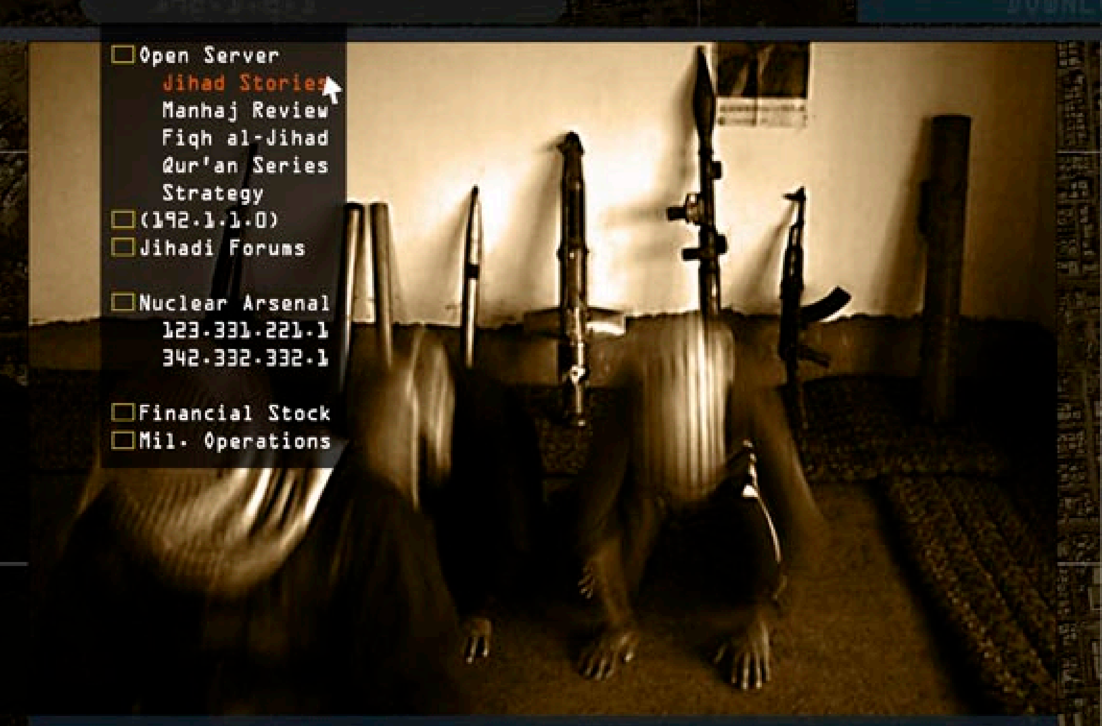
In Progress

Ali Abdullah Saleh:

In Progress

PENDING:

Al-Saud Afghanistan Kuwait
Pakistan Iran UAE
Syria Turkey Lebanon
Jordan Oman Morocco
Iraq Qatar Nigeria



MY LIFE IN FALLUJAH

HASHIM AL-HINDI*

You probably heard the news of the calamities that had befallen the people of Fallujah: the random killings of women and children with no distinguishing whatsoever, the use of the chemical weapon phosphorous, and the bombing with F-16's and C-130's. All of that took place before the start of the American's siege on the city. On the 8th of Ramadan, the Americans distributed leaflets threatening the people of Fallujah. These leaflets contained a picture of an Apache helicopter and in it there was an English translated statement which meant that they were going to keep bombing randomly and that the people have only four days to evacuate the city and that the Americans will not be held accountable for any damages that may occur to anybody; so whosoever doesn't want to be affected then they should leave the city… and you know the lies that the media uses to cover up all of this, claiming that the Americans only target terrorists!

After that the common people of Fallujah started departing. We have not seen of them anything but generosity to the extent that when most of them were going away, they were giving the brothers the keys of their houses saying to them, "our houses are yours, manage them how you want". There were about 850 of the mujahidin in the city which had been emptied by its populace except an old woman that had her daughter who refused to leave saying that she wanted to serve the mujahidin. She was washing their clothes, giving them water and cooking for them.

PROFILE

*Hashim al-Hindi is from Qaseem, Najd. He is a member of the honorary list (i.e., the list of 85 most wanted for the al-Saud regime).

OPERATION FALLUJAH

The actual battle began on the 12th when the enemy launched random bombing in that morning but praise be to Allah that the brothers were standing by in the previously prepared trenches. Later on the Americans switched their strategy to bombarding at night and moving inside during the daytime. At daytime, the brothers were engaging with the enemy and eliminating large numbers on the ground and most of the fighting was taking place in the districts of al-Julan and as-Sinaee.

The battle continued and so many events took place when engaging with the enemy. The brothers received extraordinary miracles from Allah as a sign to strengthen them and these miracles were in all different forms. It got to the point where some of the things that occurred might not have been believable to the brothers had they not seen them with their own eyes but that is the grace of Allah which He bestows on whom He wills.

Now let me relate some of the stories of fighting with the enemy and the miracles

that some of the brothers received. I will start mentioning some of these great miracles:

There was a brother named Abu az-Zubair as-Sana'ani. He was killed at the beginning days of the battle. We used to go out in the daytime to engage with the enemy. Hardship and severe exhaustion were afflicting us due to the hot weather that was in the beginning of Ramadan.

So that brother came at the time of afternoon and sought permission from the Amir to break his fast. Some brothers advised him to have patience and suggested to him that he could have a shower and then rest for a while. The brother went inside to sleep out of fatigue and we were sitting in front of that house. The brother didn't sleep long and we saw him coming out towards us with a cheerful face saying to us that he had seen a dream while he was asleep. The brothers asked him what was it; he told them that he saw a very beautiful woman coming to him, carrying a plate full of all kinds of fruits. She was waking him up, standing by his head and telling him: "*O Abu az-Zubair, don't break your fast. You are invited to break your fast with us today*." The brother then said that he felt comfort and relief. There was a brother called Abu Tariq who interpreted dreams so he told him that by Allah's will, it will be something good. After that the brother decided to continue fasting. We had a timetable for twelve people to cook food and that day was his turn. He went to the kitchen and we stayed outside, sitting next to the wall of that house so that we weren't seen by the spy planes. We stayed there until it was about time to break fast. Suddenly an F-16 jet showed up in the horizon and targeted that kitchen with a missile where that brother was! A while after when the dust had settled, we went in the kitchen and saw that brother had been martyred. It was amazing how the smell of musk was all over the room, how the smile was on his face! Thereupon the brothers' moral was raised and they were making *takbîr*. These were from the unforgettable moments.

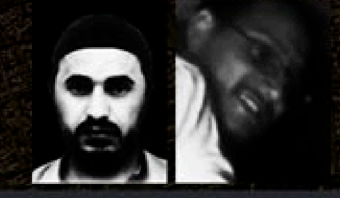
Another miracle was the incident of Abu Abd ar-Rahman at-Turki who was a student of knowledge that memorized the Qur'an and the six books of hadith. He was amongst a group that went out to confront a breakthrough of the enemy. While the brothers were gathered to organize a defensive plan, this brother made *takbîr* and rushed towards the enemy. Some brothers called him back but he didn't pay attention to their words. He shouted back to them saying "I am seeing the *ĥoor*! I am seeing the *ĥoor*!" When this brother reached the enemy's area, he was shot by a tank shell leaving his lower body completely severed. Some brothers managed to drag him out of there to a safe house which I was in. Even though the brother was between consciousness and unconsciousness, he was still advising brothers to fear Allah and to keep firm upon the truth. His lower half was ripped out, yet he was still reassuring the brothers and would always raise his vision upwards telling them that he is seeing the *ĥoor* coming, and that they should keep firm because this is the path of *jannah*. At hearing that, the brothers' spirits were high and they felt relieved. Abu Abd ar-Rahman declared the *shahâda'* and then kept fainting until his soul departed his body. At that point we smelled the musk coming out of him and saw peace on his face. This smell of musk from the mujahidin would be something that was smelt regularly.



SABR LEADS TO MORE REWARDS



TARGET ACQUIRED: SHAHADA



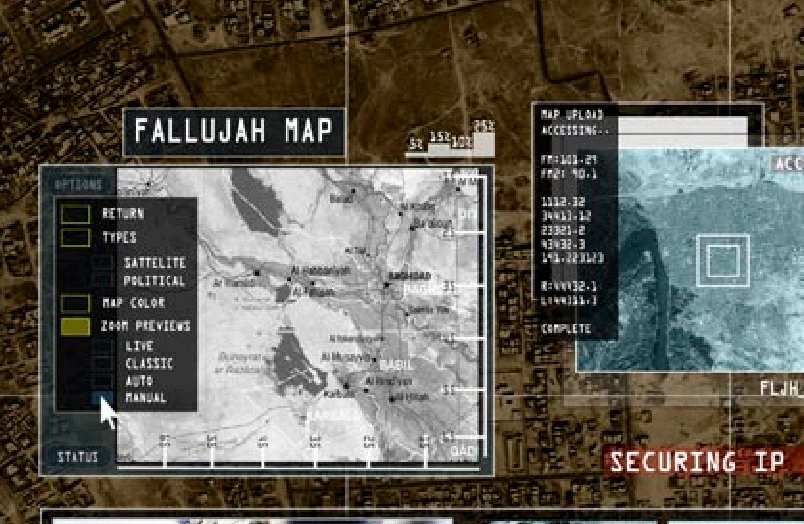
There was a brother named Abu Dujanah at-Taifi. As soon as he entered Fallujah at the beginning of the battle, he asked the brothers to let him go to the front lines but the brothers told him that he had to learn shooting first. He replied, "By Allah! I won't be anywhere except the front lines." His brother was present there so they agreed to his request and allowed him to go there. Thereupon he said: "By Allah! If the Americans come forward, then Allah will see from us that which He loves." He then went to stay inside a trench to keep an eye on the front lines. On the second day when he saw the enemy breaking through, he jumped out and got ready to strike them with an RPG but before he could fire it, he was struck by a tank, and as a result, his body was torn apart. His body stayed there for six days before we were able to retrieve it. To our surprise, blood was still coming out of his body even though the weather was so hot that if you were to place a piece of meat outside for half a day, it would eventually get rotten. His blood was seeping as if he was just killed and his index finger was in the position of *tashahud*. His brother was a little bit sad at hearing the news but once he saw his body, he felt so much comfort.

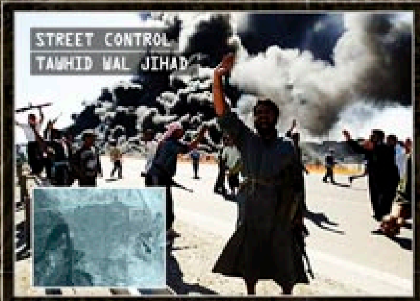
Another incident that has to be mentioned is when the Americans were breaking-through from the direction of the Shuhada district. The brothers in that area were few in numbers so they were attacked fiercely and their lines were nearly broken but all praise be to Allah, it started drizzling all of a sudden, and then the brothers were strengthened and encouraged. The enemy was fleeing so we did not know whether they fled because of the brothers fighting or because they saw something else. The enemy acted as though they had been frightened by something. The brothers only numbered six. The enemy was massive as they were accompanied by tank corps and armoured vehicles but their withdrawal was bizarre. At that time we remembered the verse of the Qur'an where Allah says: ﴿**…And sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Shaytan and to make steadfast your hearts and plant firmly thereby your feet**﴾ [8: 11].

Also, another miracle was that one time in the district of al-Julan, there were twenty five American soldiers with all of their weapons, ammunition and military supplies. They were offering no resistance and then they handed themselves over to the brothers. We didn't know what the causes were for that but they looked distressed. Later on, we took them and executed them all.

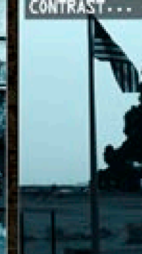
Moving at night time was strictly forbidden because there was the air force C-130 flying above the city. It targeted using the heat seeking cameras, thermal vision technology. It was striking anything that was moving, so you would be hearing these planes bombing constantly from the time of sunset up to sunrise, and then you would wake up and find out that two or three brothers of yours were struck, especially those on patrol because their job required going in and out. Consequently a lot of brothers were killed by this malignant plane. It even got to the point that animals, after a while, began to recognize this plane when hearing it. One wouldn't see dogs and donkeys moving around after sunset.

You would be amazed how a few brothers with one RPG and few AK's drove back a massive military offense that often consisted of ten tanks, eight









armoured vehicles and some hummers with their troops, backed up with helicopters, F-16's and C-130's. And how astonishing it was to know that the most secured of areas that the brothers prepared were those fitted out with mere cables and only two or three bombs!

All praise is to Allah, on a daily basis, the brothers were eliminating large numbers of the enemy. As a way to convey the news, they used to write a newscast of what occurred in their areas on paper and then spread it between the groups. From this news you find out that five to six tanks were destroyed, the same with armoured vehicles and hummers. Not a day passed without hearing that an F-16 was shot down. The C-130 was regarded by the Americans as the undefeated plane until the brothers had shot it down.

After ten days, the Apache helicopters failed to enter the city and were only standing by at the edges because the brothers managed by Allah's will to shoot down a large number of them to the extent that four or five of them would fly in all together and none of them would fly back out. I remember once we were on the top of one of the roofs and a helicopter was exposed to us so we shot it using only a few AK's until it crashed.

With relation to the American soldiers, many of them were killed on a daily basis. One of



the strategies of the brothers was based on the rule of, "If you cut the head of the snake then eventually the tail would die." So whenever the Americans used the apostate soldiers as a shield to lead them in, the brothers would not pay attention to these apostates. Rather they would wait for the Americans until they are inside the killing zone and then target them. The apostates who had the obsession that "the American soldier can't be killed or faced" saw them killed, and terror flung into their hearts as they fled.

We were used to hearing the lies of the media and the hiding of their casualties was done professionally. If I were to tell you, you might not believe me. There were at least 100 to 130 soldiers killed on a daily basis. This was all throughout the month, but the media wasn't reporting any of that. Not to mention tanks, armoured vehicle, hammers and helicopters which were destroyed and burnt up.

The war spoils that the brothers took off the enemy were abundant. Sometimes they would take whole Lorries of supplies such as mineral water, canned food like tuna, cheese and cream. I remember as well that the brothers took a lorry full of weapons so the brothers used it to supply themselves.

The battle lasted for a month; withdrawal started six days after Eid on June 10, 2004 towards Syria. Afterwards, we regrouped with greater numbers and weapons, and brought misery to America and her allies, with Allah's help.



AQAP MILITARY REPORT

FROM THE PERIOD OF MUHARRAM THE 7TH UNTIL THE 4TH OF SAFAR



"The apostates unloaded all of their missiles and ammunition on the brothers, and yet by the grace of Allah, the brothers were completely unharmed."

The 7th of Muharram 1432 AH: A bomb was planted near the executive's house of political security in the province of Abyan which is located in the city of Zanjibar. The bomb's detonation was carried out; however, according to media reports, the targeted individual escaped.

One soldier was shot dead in the site of a military base near Akad's mountain which is located by the road of Alain – al-Kudayra in the province of Abyan.

The 9th of Muharram 1432 AH: A bomb's detonation was carried out on armored vehicle near Akad's mountain which is located by the road of Al'ain – al-Khudayra in the province of Abyan. It resulted in the destruction of the vehicle and the killing of 8 soldiers who were on-board.

The 11th of Muharram 1432 AH: A unit of mujahidin launched an assault on a check point which is located in the city of Zanjibar, in Abyan's province. This operation resulted in the killing of 2 soldiers, the wounding of 5 others and the destruction of 1 armored vehicle in conformity with media's reports.

A mujahidin unit attacked a military base using five standard 82 millimeter mortar rounds which caused casualties at the site. The site of the attack was by the road of Al'ain – al-Khudayra in the province of Abyan.

The 13th of Muharram 1432 AH: The brothers planted explosives in the military parking lot inside the army camp in the city of Lawdar in Abyan's province; it was detonated via remote from a distance. This resulted in the burning of 1 tanker truck that carries fuel and 1 military lorry as well as wounding a number of soldiers. Ambulances were seen driving out of the camp after the explosion.

The 16th of Muharram 1432 AH: A unit of mujahidin attacked a military base using 82 millimeter mortar rounds which resulted in the killing of 7 soldiers who were taking shelter inside the site. This was in the province of Abyan.

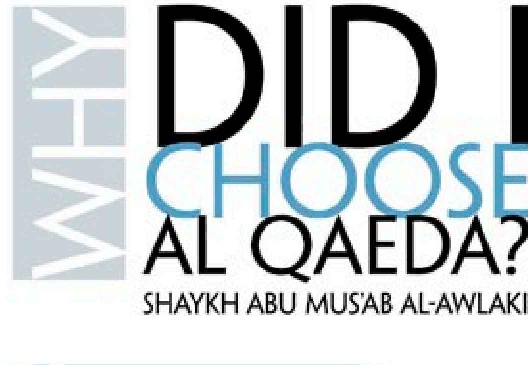
The 17th of Muharram 1432 AH: Opening of fire on a military checkpoint in the area of Thirah which is close to the city of Lawdar, using light and medium weapons.

The 4th of Safar 1432 AH: On that morning, in the area of Al'ain in the province of Abyan, an ambush was executed against army forces which consisted of 2 armoured vehicles, 2 lorries that were delivering water to one of the sites which was built recently. By the grace of Allah, a bomb was directed and detonated on one of the armored vehicles which caused it to be burnt. Engagement with the second vehicle was carried out with RPG's and rifles which caused them to flee. This operation resulted in the killing of 10 soldiers, the burning of 1 armored vehicle and one of the lorries, in addition to damaging the other one, and taking machine guns (6 AK-47's and one PK) as booty. In addition to capturing 1 soldier that was released later on so that he might be a warner to other soldiers after him to take into account. After that the mujahidin withdrew safely with their booty, with the will of Allah.

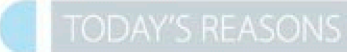
Targeting the 111 Brigadier General, the Chief Muhsen Jezilan near Lawdar was injured as well as 5 of his security escorts; one of his guards was killed.

The 5th of Rabi al-Aakhir 1432 AH: The brothers launched an attack on the Apostate forces in Ma'rib, killing 6 in total. The brothers captured a military vehicle fit with heavy weapons. As they were driving away, the apostates managed to track the brothers' position and chased them in the desert with a helicopter. The apostates unloaded all of their missiles and ammunition on the brothers, and yet by the grace of Allah, the brothers were completely unharmed. The Amir of al Qaeda in Ma'rib – who was present in the chased vehicle – managed to fire a few rounds directly at the apostates inside the helicopter, killing one. The helicopter then left the brothers.

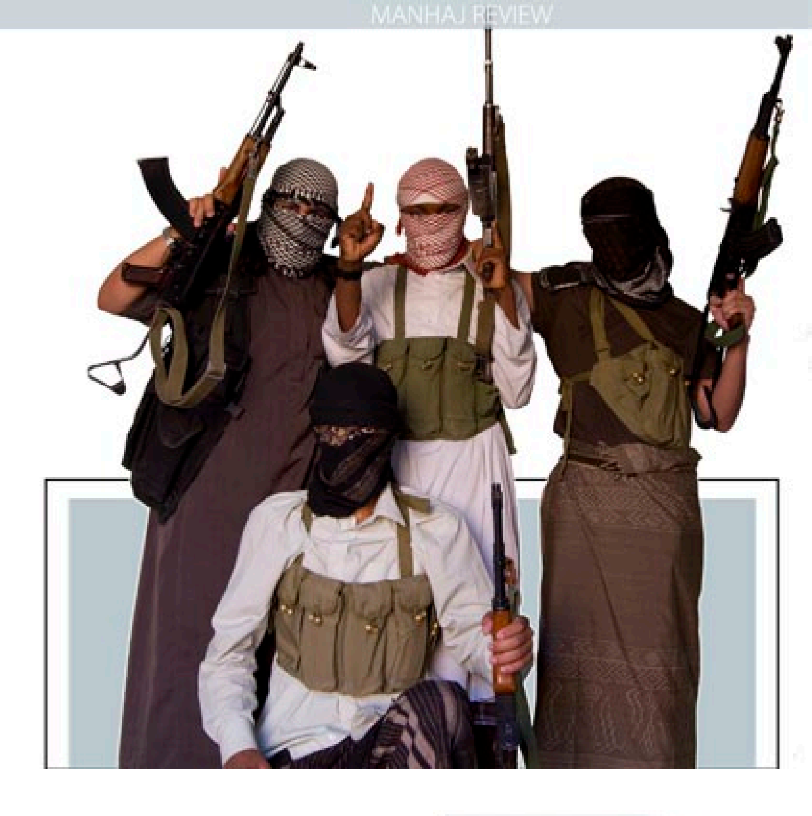

Abyan, Yemen
In search for martyrdom...
The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.



SHAYKH ABU MUS'AB AL-AWLAKI



- They have the qualities of the Victorious Group
- They are al-Ghuraba' of our times
- They are the happiest in following the religion of Ibrahim



3. Because the description of the victorious group is applicable to them and to others from among the mujahidin that they fight upon the truth:

Uqbah bin Amr said: I heard the Messenger of Allah ﷺ saying: "*There will remain a group of my ummah fighting upon the commandment of Allah. They will overcome their enemy, and won't be harmed by those who disagree with them until the Hour of Resurrection arrives to them while they are upon that*."[1] This prophetic *hadith* sheds light upon one of their plain attributes which is fighting upon the truth, and if we look today we find them amongst the strongest groups of the jihad fighting forces that are upon the truth. The evidence for that is their fighting in Afghanistan, Pakistan, Iraq and *al-Shabâb al-Mujâhidîn* in Somalia, as well as their fight against the apostate rulers in the Arabian Peninsula and in the land of the Islamic Maghreb.

This is an explicit narration, and the happiest of all with this description are the mujahidin. Consequently, this hadith does not apply to those who abandon jihad and pretend to have forgotten it, and even there are some who renounce it and spread despair by saying that it is unavailing in this period of time.

The fair-spoken benefit is that this narration is not considered or spread by some of the Islamic groups, and some *Shuyûkh* disregard it. We've heard time and time again from some *Shuyûkh* the narration of: "*There will remain a sect…*" but they do not mention the narration where it declares "*they fight*" as if it is not in Muslim's *Şaĥîĥ*.

Once, I was studying in one of the centers in the North of Yemen. One of the brothers who were seeking knowledge asked me after he opened *Şaĥîĥ* Muslim and showed me this narration: why don't our *Shuyûkh* mention this narration?

Therefore, my beloved brother: This is a precise description which nobody could claim except its people, and from the mercy of Allah that He made His Messenger ﷺ say: "*yuqâtilûn*" [i.e., "*They fight*"] which doesn't need an interpretation. Had the narration come as "*yujâhidûn*" [i.e., "They strive"] then some would have thought of interpreting it [another way]. In spite of that, some of their followers wanted to interpret this hadith to another meaning and there is no power and might except by Allah.

In relation to that, one of our brothers in al Qaeda told me that he had a conversation with someone from another group and our brother stated: "We are those upon the truth because the Messenger ﷺ says: "*yuqâtilûn*" (they fight). So the other brother said: "The word '*yuqâtilûn*' means *yad'ûn* (they make



1 Narrated by Muslim.



da'wah)." Then the brother from al Qaeda said: "If you bring me a proof that '*yuqâtilûn*' in the Arabic language means '*yad'ûn*' then I will leave the al Qaeda *manhaj*."

So observe, may Allah protect you, how they falsify the texts since its apparent meanings don't go in-line with what they desire. Therefore this is the true path. So don't let its difficulties avert you since fighting is the fate of the victorious group.

4. Because they are the strangers (*al-Ghurabâ'*):

Abu Hurairah said the Prophet ﷺ said: "*Islam started as something strange and it will return to being something strange, so give glad-tidings to the strangers*."[2]

Thereupon, regarding this prophetic description for the people of the truth about their status of estrangement, there is no doubt that the one who lives in a state of fear about his soul being taken for death as a result of his *'aqîdah* and jihad is the one who lives in the status of being strange. He lives in state of estrangement because he is accused of having deficiency in his *'aqîdah*. This is not the case; rather it is because he is steadfast upon the truth in a time where the supporters have become less in number. Indeed he is a stranger.

He lives while fearing that his phone is monitored, he is afraid that his car might be booby-trapped and he can't move freely throughout the land because the ruler is looking for him. Many people of his tribe are an enemy to him and it is even possible that he finds enmity from his family's side. He is accused of having a deviant *'aqîdah*. Accused that he might disturb the security, and accused that he will be opening a door of harm or otherwise. He will be - without delay - connected with unjust descriptions. Undoubtedly the attribute of being strange suits that man.

As for the one who keeps silent about the crimes of the Jews, Christians and the *ţawâghît*, and yet says that the *ţawâghît* are his rulers whom it is forbidden to go against, perhaps he has not been in a state of fear for Allah's sake, not even for a day. On the contrary, he is safe from the *ţawâghît*, wandering about in each city and his income hasn't been affected. To this one, the prophetic description doesn't apply to him as to being a stranger.

Therefore, how can we say that this individual is strange while he doesn't know estrangement at all? Hitherto he might be highly respected by the *ţawâghît*. Many privileges are obtainable for him which aren't available to others such as what the people of *da'wah* are given in guarantees and cars, and not experiencing any annoyance, imprisonment or monitoring. When on the other hand, someone else is on the run, and has been separated from his children, his father, his wife, his land, and from the comfort of living, all for the sake of Islam! What a difference between this and that.

This is neither excessiveness nor extremism but we say that: We are living in a time where the Jews and Christians are attacking the land of Islam and have been supported by the *ţawâghît* who supplied them with oil, food substances, intelligence, and secured for them all pathways in the sea, on land and in the air. They prevented the mujahidin from fighting them. We are also living in a time where they have replaced the law of Allah with blasphemous man-made laws. Whoever renounces everything previously mentioned, he will be living in estrangement, and whoever defends them or keeps silent then he isn't from the people of estrangement even if he had other works which are praised in serving Islam because the ones who renounce them and others from among the mujahidin are more deserving than these people to the hadith of "*The holders of hot coals*".

So look, may Allah have mercy on you, with a look of justice and equity at the Muslim groups out there and then you will recognize the ones who are closer

2 Narrated by Ibn Majah, and al-Albani said that it is *şaĥîĥ*.

to this prophetic description "*The holders of hot coals*" for this hadith is strengthening the *hadith* of the strangers.

Consequently the mujahidin's supporters decreased and their enemy was strengthened, and their enemies are the Jews, Christians, *ṭawâghît* and their tails as well as the government scholars. Also, the mujahidin didn't escape the harm of some of the incorrect *ijtihâd*[3] by some of the sincere scholars. Nevertheless with the mujahidin stood some of the sincere scholars and the people of *fitrah* (natural disposition) from among the believers. However many of the believers view the mujahidin improperly due to the misrepresentation and falsification done by the media which belongs to the Jews, Christians, hypocrites and government scholars, frequently accusing them of things which they are exempt from whilst concealing the victories of the mujahidin and covering up their enemy's failures. This trick of falsification done by the media has worked with some of the honest ones and this subject in itself needs another research. So look, may Allah protect you, at that mujahid who sacrificed his wealth and his life for the sake of Allah, standing for Allah's sake when seeing the sacredness of Allah violated and His boundaries transgressed against. Thus he vowed himself to Allah and he left the comfort of this present life. Subsequently, safety changed to fear, prosperity was transformed into poverty and wandering around Allah's earth turned into a blockade. Despite that, accusations are piled up against him that his *'aqîdah* has defects and that he doesn't assess the public interest and the causes of corruption and that he is bringing an evil to the ummah. Is not this more closer than others to the description that he is grabbing hot coals as a result of him grabbing to his religion? The Almighty Allah says: ﴿**Do men think that they will be left alone on saying "We believe" and that they will not be tested?**﴾ [29: 2].

Indeed, the mujahidin are a people of tribulations. Certainly the follower of truth nowadays has to be faced with tribulations because we are living in a time where dominance belongs to the enemies of the religion from the Jews, Christians and their hypocrite agents whom govern the Muslim lands. So I ask you by Allah: How can the follower of truth who renounces falsehood with his hand and tongue be secure? In view of the fact that the ones who were upon the guidance of the Prophet ﷺ in the time where disbelievers had the upper hand were encountering a great harm. So O you who haven't experienced this harm and yet claim to be from the people of the victorious group, we say: it is either to be upon the guidance of Muhammad ﷺ - then unavoidably you are to encounter harm as your Prophet encountered it in the time where the disbelievers dominated - or that you are not faced with tribulations. If the latter is the case, then you need to examine your *manhaj*, look into your ways and know that any group that doesn't face tribulations has to reinvestigate themselves as Sayyid Qutb said, may Allah have mercy upon him.

5. Because they are the happiest among people in following the religion of Ibrahim:

Know, may Allah protect you, that the Almighty Allah commanded us to follow the religion of Ibrahim saying: ﴿**And who would be averse to the religion of Ibrahim except one who makes a fool of himself?**﴾ [2:130]. Therefore the fool is the one who objects to the religion of Ibrahim, and the believer is the one who always follows the guidelines of shari'ah and if it contradicts his intellect then he should accuse his intellect since we are not in need of clumsy policies nor do we need hollow heads. I have stated that al Qaeda are the most pleased amongst the people with the religion of Ibrahim, so come with me, O brother. By Allah, to consider the words of Allah regarding the religion of Ibrahim and apply them to reality, you will then know the truth of what I said.

Be careful of rushing to refuse this title and let us reflect upon the saying of the Almighty Allah: ﴿**There has already been for you an excellent pattern in Ibrahim and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone**﴾ [60: 4]. Therefore, for us in that matter is the example to be followed in Ibrahim and in the believers with him when they were in a stage of weakness. They announced their disassociation from the worshipers and their worship. This is a declaration of disassociation from the worshipers before the worshiped ones as some scholars said: this is because a human-being might disassociate themselves from the worship itself but might not disassociate themselves from its worshipers due to shared-interest between them, and as a result they aren't following the religion of Ibrahim until they disassociate themselves from the worshipers. Declaring disassociation was not enough; rather the saying of ﴿**We have denied you**﴾ was added so that the borderline is made clear between the helpers in the cause of Allah and the enemies of Allah ﴿**and there has appeared between us and you animosity and hatred**﴾ and animosity is given precedence over hatred because animosity is apparent and it is continuous until they believe in Allah alone. So observe, may Allah protect you, how applicable is the religion of Ibrahim to the group of al Qaeda. □

3 Educated guess based on the fiqh of the current realities.

Self-Bewander:
*Since group work can be easily shutdown do operations alone against the state



Sana'a, Sunday, March 20, 2011

Free

AT TO EXPECT IN JIHAD



MUKHTAR HASSAN - In the fourth installment of *What to Expect in Jihad*, we will be dealing with some of the practical issues that will most likely appear during your time on jihad. We will be discussing how training camps are conducted, and some of the expectations of the trainers.

cont. below

Training Camps

Our vision in training is to make every mujahid an army by himself that roams the earth, knowing what to do in many situations, and has the ability to devastate the enemy like a thousand-man army. Training camps are meant to test both your mental and physical capabilities. Courses in religion are provided to give strength to the soul. The niyyah is what is underlined throughout the camp so that the mujahid enters the battle with a great shot of entering his eternal dwelling in Paradise.

Mental training comes in the form of understanding and committing to memory what is taught to you whether it be in courses of weaponry, chemistry, fighting styles and such. You can prepare yourself for this by going through material that is widely available on the internet pertaining to these subjects. As for chemistry, memorization of the many foundational principles is absolutely necessary in our courses before the practical methods are displayed.

Physical training comes in the form of stamina and speed. Strength is not heavily focused on since our guerrilla warfare doesn't require it. Although the competition is certainly there, it is not a requirement for brothers to have the body or strength of a line-backer or baseball player. What is required is for one to be able to last long periods of time while having the ability to think quickly off his feet and make appropriate decisions, no matter what the conditions of the environment may be. A battle raging for endless hours in a city under the scorching sun would require him to move fast, and make intelligent decisions. Sometimes water will not be available for hours on end, so he has to learn to condition his







A mujahid is shown doing his daily routine of physical exercise in Shabwa, Yemen at the beginning of March 2011. (Al-Malahem Media/ Abu Muwahid)

body to get used to thirst as well as hunger. Body conditioning plays a major role in stamina training. It is to force your body into learning new ways of survival under strain conditions. We try to provide that environment by exercising and practicing various techniques under the hot sun in the desert for a few hours.

Preparation for the physical training is very easy. It only takes willpower to take the first step in that direction.

Shaykh Yusuf al-Uyayri, may Allah have mercy upon him, had a write-up on the training of the guerrilla mujahid illustrating the importance of stamina. As for running speed, it is not an absolute requirement since many operations are conducted in vehicles or ambushes. Its importance only surfaces when the operation requires it such as rushing to enemy position or hiding from the enemy. You don't need to be a Carl Lewis to do these things; you just need to know when to be quick and have the ability to move with weight.

Finally the Amir of the training camp will report back to the leaders detailing the strengths of the trainees. So you will want to strive to exceed in everything so that you are given more opportunities to take part in operations.

Holding yourself up with added weight by way of pullups helps tremendously in stamina exercises. Brothers were preparing for an operation in Lawdar, Abyan. (Al-Malahem Media/ Abu Isa)



includes:
الملاحم
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VICTORY FOR AHL AS-SUNNAH
SHAYKH ABU SUFYAN
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MENU
نحو حياة كريمة
الجهاد حياة
الجهاد وعزة المسلم
سلسلة
قنبلة الطرود..
كيف؟ وإلى متى؟
من الحوثيين
الصومال..

There was a leader in Egypt

There was a leader in Egypt that justly ruled for the Islamic nation
With him was a jundullah that smashed all army stations,

They would glide through the lands opening the great conquest,
By Allah's guidance they preferred confirming the law of the best,

His name was Salahuddin and he was unlike the rest,
His name brought terror to the cross worshipers of the west,

When the Prophet's name was abused he put his knights on a quest,
He raised his sword to the heavens and swore a revengeful fest

The One above the seven heavens answered his request,
For Salahuddin was a fulfiller of rights without play and rest

His heart was in pain for the name of the blessed Prophet
He would be at odds with those today who simply drop it

When the donkey was caught the rage was happily killed and fulfilled
A head bounced to the ground as blasphemy was finally milled

He was Salahuddin the brave, crushing like a wave,
Freeing Palestine was his blood line, he said it'll be mine

The Salibiyeen were destroyed and the cross was finally taken down
He stood proud and tall as his hands had the keys of the town

The Shi'a stabbed him in the back for envy and greed
He fought and defeated them crushing the fitnah seed

He was the hero of Hittin with a character of Deen
His justice was without parallel as he was second to none

So where's our hero today when our plight is a foul nightmare?

HOW TO COMMUNICATE WITH US



If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - or have any questions for us, you can contact us at any of the email addresses below. We strongly encourage everyone to use the Asrar al-Mujahideen program to get in touch with us as was explained in our first issue. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.

inspire11malahem@gmail.com
inspire1magazine@hotmail.com
inspire2magazine@yahoo.com

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AL-AQSA: THE MARCH IS ON
الملاحم